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ART. I. *The History of the Origin and First Ten Years of the British and Foreign Bible Society.* By the Rev. John Owen, A.M. Rector of Paglesham, &c. 2 Vols. 8vo. pp. xx. 1166. Price 1*l.* 4*s.* Hatchard. 1816.

THERE may probably be some individuals among the cordial approvers of the British and Foreign Bible Society, who are inclined to think that the tone in which its achievements have been celebrated, has been rather too magnific, and that expectations bordering somewhat on the romantic, have been entertained, with respect to its tendency and results. This, however, is not our own opinion, as we shall presently have occasion to shew; but we should not be surprised, were we to discover that a feeling of this kind is becoming rather general among a certain description of persons, who find themselves unable to sympathize with the enthusiasm sometimes displayed on its anniversaries. We have long apprehended, that after the excitation of novelty shall have somewhat subsided, and the ardour of controversy shall have spent itself, a sort of re-action or reflux of feeling will take place, and that the public mind, incapable of a long-sustained effort of wakeful attention to one object, how great soever its magnitude, will naturally relapse into the mood of quiescent approbation. It is a remarkable circumstance, that this effect did not long since take place, but that, on the contrary, during thirteen years, the interest excited by the Institution, has been progressively rising, till the system itself has acquired a grandeur of extent and a mechanical power, that ensure its permanence, and constitute it altogether a phenomenon in society.

Certainly, the first view of the vast elevation and simple architecture of this noble Institution, is sufficiently imposing, to justify an enthusiastic expression of admiration. We are rather too near, perhaps, in point of time and situation, to receive the full effect. Fifty years hence, Mr. Owen's History will be far more interesting, in the perusal, than at the present period; and that minuteness of detail, which, to readers well acquainted with the recent circumstances, may seem rather insipid, will

acquire propriety and importance. To a religious foreigner however, the Society must appear under a more advantageous aspect, and in what may be considered its proper light. He will estimate it, not according to the indefinite panegyrics of some of its anniversary eulogists, who do not always exhibit the Institution in its genuine character, but as, when stripped of every extrinsic decoration, it must appear to a reflecting and pious mind; as being in its nature, the noblest scheme of universal benevolence, by which, since the first propagation of the Gospel, it has ever been the happiness of individuals to do honour to their religion, and to elevate the character of their country above all other nations; and in its results, the most efficacious method by far, of advancing Christianity, that has ever been devised. 'When I read your letter,' writes Professor Druck, of Würtemberg, in reply to an official application from the Society, in the year 1804, 'I could not help thinking the English are the most distinguished people in the world.' 'This is one instance among many,' said the Chaplain to the Swedish Embassy, in reference to the grateful expression of the poor Dalecarlians, 'how this Society endears to the nations abroad, the British name,—how it gathers blessings from all quarters on the inhabitants of this highly-favoured island.' 'As to myself,' writes the venerable Antistes Hess, of Zurich, to Lord Teignmouth, 'permit an old man to speak a little of himself, I have, from my very youth up, had a great desire to visit two countries, in preference to all others, namely, Palestine and Britain; the former, on account of its having been the scene of the wonderful works of God, and the miracles of our Lord; and the latter, on account of its inhabitants, who have rendered themselves so illustrious in the cause of Christianity in general, and in that of the Bible in particular.' 'I cannot conclude this Report,' writes the Rev. Dr. Steinkopff, from the Continent, 'without distinctly stating, that during the whole tour, (in the progress of which I experienced many most affecting proofs of kindness and hospitality, which I pray God to reward,) I have been frequently charged by individuals and whole bodies—by pious Christians meeting in small private circles—as well as by large public assemblies; by some princes and by many of their subjects—to return their united and most lively thanks to the British nation in general, and to the Society I had the honour of representing in particular, for that truly Christian generosity which, with equal readiness, hastened to the binding up of the wounds of the unfortunate sufferers by war, and to the healing of the more dangerous diseases of the mind. I still hear the venerable Landgrave of Hesse Homburg, expressing his thanks for what has been done for his impoverished subjects, with a

warmth of feeling which reflects the highest honour on himself: and still I can figure to myself the aged Princess of Anhalt Dessau, in the act of pronouncing her benediction on those friends of God and benefactors of mankind, whose benevolence is confined to neither country nor party; but embraces the interest of the whole human race.'

There is surely ample scope for the expansion of the feelings into enthusiasm, in the contemplation of the vast results which have already rewarded the exertions of the Society, and of the immense prospects which are opening, as the scene of future enterprise. But in every thing in which the agency of man is implicated, there will arise many circumstances, to prevent the exercise of that enthusiasm which the object in itself is adapted to excite. That plan which, in the abstract view first presented to the imagination, wore the appearance of simplicity and grandeur, when surveyed in actual operation, is seen associated with the actings of human imperfection and littleness. It requires a very distinct and very steady perception of the final object of exertion, not to have the appropriate feelings of ardent interest and hope somewhat modified, if not interrupted, by the uncongenial nature of the instrumentality by which in part the work is to be carried forward. The character of the means is seldom calculated to inspire the mind with unmingled complacency.

To the acts, indeed, of the Committee and Secretaries of the British and Foreign Bible Society, we believe that nothing short of entire approbation is strictly due. We know of no one instance in which they have ever deviated from the most faithful, and judicious, and impartial discharge of their important trust; and what is more, we know of no instance in which the ever watchful malignity of the opponents of the Society, has brought a charge, or even raised a suspicion against them, relative to the actual management of its concerns, or to the strict adherence which has been maintained to those principles on which the Institution was established. Whatever handle the zeal or the indiscretion of its friends and promoters may have given to invidious remark, the Bible Society itself stands perfectly clear of the offence. If, therefore, any thing that may thus externally attach to the Society, as a circumstance of its progress, not a vice in the system, is, by any individual, made a pretence for a relaxation of exertion, or a tacit withdrawal of co-operation in reference to the general object, we may be well assured, that that individual is not exonerated from heavy culpability on that account, but has reason to suspect the simplicity of his own motives.

It has not been unusual for some of the advocates of the Bible Society, to indulge, without the license of inspiration, in predictions bordering on the boldness of poetry, respecting the con-

sequences which were to result from its institution ; and the apparent failure of some of these predictions may perhaps have been mistaken for a partial failure of success, as respects the object of the Institution itself. The enthusiasm of some well-meaning persons, has led them to describe the era of the Bible Society, as the dawn of millennial concord and holiness, and mankind have been complimented on the attainment of a degree of intellectual light and moral perfection, to which, in fact, they have made no visible approximation. These predictions, to say the least of them, are highly injudicious. There is a class of men, upon whom they are calculated to have the effect of unmeaning puerilities ; to awake in their minds an undue proportion, perhaps, of displeasure, because they are men unaccustomed to surrender themselves to the pleasures of so amiable a credulity, and are therefore apt to resent, as though it were a designed attempt to impose upon their understanding, the splendid misrepresentations which the language of Scripture is sometimes ill-employed to establish.

The tendency of the Bible Society we believe to be that of unmingled good : so excellent are its incidental and indirect effects on society, that the very means partake of the character of an efficient benefit, independently of their subserviency to the ultimate object. The occasion which it affords for the expression of mutual charity and good will, on the part of Christians of differing sentiments and interests on subordinate points, deserves to be considered as one admirable feature of the system ; but here again some degree of mistake as to the fact, has naturally enough connected itself with some unreasonableness of expectation.

Mr. Owen, in narrating the circumstances attending the formation of the Society, represents his own emotions at witnessing the harmonious co-operation of Christians of different denominations, to be such as he would not attempt to describe.

‘ Surrounded by a multitude of Christians, whose doctrinal and ritual differences had for ages kept them asunder, and who had been taught to regard each other with a sort of pious estrangement, or rather of consecrated hostility ; and reflecting on the object and the end which had brought them so harmoniously together ; he felt an impression, which the lapse of more than ten years had scarcely diminished, and which no length of time will entirely remove. The scene was new ; nothing analogous to it had perhaps been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp that war which they ought to have waged in concert against the common enemy. To the author it appeared to indicate the dawn of a new era in Christendom ; and to portend something like the return of those auspicious days, when “ the multitude of them that believed were of one heart and of one soul ;” and when, as a consequence of that union, to a certain degree at least, “ the Word of God mightily grew and prevailed.” ’ p. 44.

We have attended many subsequent meetings of the kind, and uniformly with emotions of heart-felt satisfaction ; but we cannot allow Mr. Owen, as an author, to bear us along with the impulse of his feelings, in the same manner as we have often suffered ourselves with delight to go along with him as an eloquent speaker. The novelty of the scene which he describes, as awaking these strong emotions, arose in a measure from his previous want of acquaintance with the principles of other institutions. The British and Foreign Bible Society was not by any means the first society which was founded on the catholic principle of embracing all denominations of the religious world. The Society for promoting Religious Knowledge among the Poor, established in 1750, has always numbered clergymen of the Establishment and ministers of different communions, among its managers. The London Missionary Society was instituted on a similar plan. Indeed, it is only by restricting our reference to societies having an expressly religious object, and to the union of Clergymen and Dissenting Ministers as such, that the representation has any correctness. The distinguishing excellence of the British and Foreign Bible Society, it ought to be clearly understood, consists, not in the novelty of its plan, but in the disencumbered simplicity of its object, which rendered this plan practicable to an extent to which no previous plan had ever been carried ; while its unequivocal importance and national utility invited the co-operation, not only of all denominations of the religious public, but of every well-wisher to his country. The Society did not and could not create the moral feeling which is the basis of union. It sprang from that feeling ; it was shaped by circumstances previously existing ; but inasmuch as it presented in the object of the Institution the discovery of a neutral ground on which this union could be universally realized, it seemed to partake of the nature of a cause, while it was only a consequence.

It is however absurd to expect, that any plans and schemes of co-operation, are to have the marvellous effect of transforming men's characters and dispositions, so as to terminate the religious, or rather political differences, which keep them asunder. The persons who expect that any such consequences will result from the Bible Society, must mean, if they reflect on what they are saying, that such consequences are the genuine result of the principles which the distribution of the Bible is calculated to disseminate. That the Bible is adequate to produce this effect, we firmly believe ; and we are authorized to hope that, notwithstanding the very doubtful appearances of the present times, the obstacles to the cordial union of all good men, will at length yield to the prevalence of the spirit of Christianity, and that the Church of Christ will exhibit an aspect more visibly

correspondent with the predictions respecting its spiritual glory. It may, however, be reasonably doubted, whether even at that period, 'the strife of separation' will altogether cease throughout '*Christendom*,' and the Church and the World dwell together in peaceful uniformity. The sincere affection which ought mutually to unite and characterize the disciples of Christ, is a principle wholly distinct from the charity which comprehends all mankind. The basis and the limitation of Christian union are laid in an agreement of sentiment respecting the essential points of religious belief. The sphere of benevolence extends beyond the pale of the Church: it embraces the circumference of the World.

Whensoever these remote consequences of the Bible Society shall take place, we may be assured that the change will not be confined to the civil intercourse of Christians of different denominations: it will relate to the characters of men. It will consist, not in the charity that evaporates in a speech, or adjourns its operation with the business of the meeting; nor in any unusual elevation of mind into which the individual is so far surprised, as to have his prejudices borne down by the tide of emotion; nor in any legal fiction or compact, by which the feelings of jealousy are for the time bound over to keep the peace: but in a sense more generally diffused of the nothingness of political distinctions; a spirit of mutual tolerance and mutual respect; in a word, a greater conformity in Christian men to the temper of Christ. Such a change is a very different thing from a scheme of co-operation which may be endangered by a breach of courtesy, and which requires that all the nicety of political etiquette, should be observed, in order to guard against its violation. That scheme, how excellent soever in itself, how pleasing soever considered as a fact, is not to be mistaken for a change, or even for the sign of a change, in the moral temper of society.

It is not then to be wondered at, that men of sober habits of observation, who are conversant with facts of an opposite description, and whose tempers have acquired a tincture of sternness from experience, should be impatient at the ever-obtruded *laudations* of the British and Foreign Bible Society, as having effected the union of all true Christians, and ushered in the dawn of a Millennial age. It has done nothing of the kind. Whoever knows any thing of the history of the country, knows that there have been periods, when political and religious parties ran much less high than they have done, not only for some time before, but since the institution of the British and Foreign Bible Society; periods at which, with far less of the cant of candour, there prevailed far more of the genuine spirit of mutual tolerance. It was not so unusual a thing, fifty years ago, for episcopal and dissenting ministers to be associated together in

plans of benevolence, or in habits of intimacy; and it must be remembered that there were dissenting teachers in that day, who numbered bishops among their friendly correspondents. It is doing injustice to our national character, to exalt the Bible Society era, so much at its expense. The representation contained in the paragraph we have extracted from Mr. Owen's History, is in this respect violently overcharged. Beneficial changes are, we trust, going forward in society, to which this noble Institution is adapted to be eminently subservient; but nothing is gained by investing it with the false splendours of a talisman.

What the British and Foreign Bible Society has in this country actually effected, is, an extensive combination of political parties. This, it must be owned, is a magnificent achievement, because it confers on the Institution the character of a national work. Its effect on the minds of foreign nations, is, it may be imagined, considerably aided by this circumstance. A Society, among the patrons and presidents of which rank Princes of the blood, the Chief Ministers of State, a respectable proportion of the dignitaries of the Established Church, the Chancellors of both Universities, together with many of the nobility, will unavoidably be identified in other countries, in spite of the arts of the wretched faction by which it is opposed in this, with the British Nation at large. We are not insensible to the important advantages arising from the almost universal patronage which the Society has gained from men of every rank and every party; we feel that something is gained by the very reiteration of the act of amicable association. The Bible Society does not afford the only occasion on which men of opposite political sentiments are seen coalescing for the sake of a common object; but the peculiar nature of the object to which this Society exclusively relates, renders it the noblest occasion on which men can unite, since it is as religious beings, and in the recognition of the supreme importance of religious interests, that they then coalesce. In this view it was striking and gratifying to witness Lord Castlereagh and Mr. Whitbread honourably co-operating in the formation of the Westminster Auxiliary Society: the sentiments expressed by the latter on that occasion, were worthy of his distinguished good sense and correct feeling.

'If you were to desire,' said Mr. Whitbread, 'any evidence whether a blessing attends upon these Institutions, I would produce to you this fact, that we who here assemble, and those who assemble in other places, to promote the same work, do, as it were, drop our worldly selves, do rise above ourselves, to aspire to that immortality which the word of God doth preach and promise; for all the meetings which I have attended, (and they have been more than one or two,) upon occasions like the present, and all the meetings of which

I have read, have exhibited, (as I am sure this will exhibit,) a scene of perfect and blessed unanimity, without dissention or difference of opinion.' Vol. II. p. 336.

An honest enthusiasm might naturally take its rise from such an incident, under all the circumstances which gave it an impressive interest; but that enthusiasm must sadly have imposed upon the judgement, if in the mere concurrence of the leaders of two rival political parties, who were yet professed members of the same Protestant establishment, any proof can be discerned of the surrender of religious prejudices, as characterizing the temper of the times. In truth, there is scarcely room in this Protestant country, for the exercise of what deserves to be styled religious tolerance or candour. It is not by theological, but by circumstantial and political distinctions, that we are for the most part divided. What is implied in those hostile terms, Churchman and Dissenter? Is it a difference of theological sentiment, such as parts the maintainers of opposite creeds; the Romanist, for instance, from the Protestant? No: they denote only a difference of ecclesiastical polity connected with a difference of political predicament. Surely, the Bible Society, in bringing together the rival sects of Protestantism, has achieved nothing worth celebrating as a triumph, if it has merely suspended the operation of prejudices arising from this source, so as to allow of their entering into a social union for the promotion of a general object, when even Roman Catholics, Socinians, and Jews, are found capable of uniting in the same national confederacy. For our own parts, as Protestant Dissenters, we esteem it a very doubtful compliment to be, we were going say, rallied upon our candour, and charity, and peaceable dispositions, in associating with Episcopal Protestants on such occasions, and in observing towards them all the civil deference which is due to rank and station. We have often been disposed to regard the enthusiastic allusions which have been made to this circumstance, as conveying a sort of good-humoured satire. If our Church of England friends feel that their conduct in coalescing with Christians of other sects, involves any sacrifice, any peril, any moral conquest over themselves, or any thing that requires vindication in the sight of others, we cannot be surprised that they should appear to attach peculiar importance to this feature in the Institution, and advert to it continually in the tone of cautious explanation, or of more decided complacency. But the Dissenters are not conscious of having any similar occasions for the exercise of these feelings: they risk nothing, compromise nothing, gain nothing by this amicable coalition; and they consider themselves therefore neither as conferring nor as receiving a favour, but simply as performing a duty in strict accordance with their prin-

ciples, in uniting with their fellow Christians, fellow Englishmen, in endeavours to circulate the Holy Scriptures. We should be glad to believe that the distinctions of ecclesiastical caste among us, are becoming less marked and hostile, and that liberal principles are really diffusing themselves through all ranks of the community; but sometimes the very expressions of candour, and congratulation, and eulogy employed by the speakers at religious public meetings, have been calculated to awake doubts as to the very fact of which they may have been assumed to furnish the evidence.

Let us turn to foreign countries, where the operations of the British and Foreign Bible Society are taking place on a far grander scale, and where the symptoms of its tendency to promote the generous exercise of Christian charity, are not only unequivocal, but highly animating and impressive. The following extract relates to the formation of a Bible Society at St. Petersburg.

'It was (said Messrs. Paterson and Pinkerton, in their joint report of the ceremony) truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, of Catholics, of Lutherans, and of Calvinists;—all met for the express purpose of making the Gospel of the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea, and the borders of China, by putting into the hands of Christians and Mahomedans, of Lamites and the votaries of Shaman, with many other heathen tribes, the Oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed Book. We see that it is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe.' p. 245.

In Switzerland and in Germany, circumstances of the most extraordinary and affecting nature have attended the distribution of the Holy Scriptures, and the formation of Bible Institutions.

'I need not repeat,' writes a Catholic professor of Divinity, 'with what a blessing it has pleased God to accompany the reading of my (translation of the) New Testament. I will only add, that in the place of my residence (Marburg) and all the country round, a lively desire to read the word of God is increasing among the Catholic people; the blessing of which becomes daily more evident. The prejudices of our clergymen against laymen's reading the Bible, are gradually disappearing; many begin even to promote its dissemination.'

On the 3d of July, 1813, was formed the St. Gall Bible Society, for the purpose of supplying the Canton of that name,

as well the Catholic as the Protestant part of it, with the Holy Scriptures. Very liberal contributions had previously been raised, and more than 800 Bibles and 3300 Testaments obtained from Bâle had been distributed in different parts of this canton.

‘ Even among our Catholic brethren, under the fatherly direction of the excellent Vicar-General, Von Wessenberg, more than 20,000 Testaments have been circulated through his diocese, since the period of his entrance upon his functions; and by the co-operation of several diligent and enlightened clergymen of that persuasion, the Catholics had begun to acknowledge the great value of the Holy Scriptures, and to peruse them with pleasure and advantage. All these circumstances excited in the breast of the highly-estimable Mr. Steinman, a desire to see a Bible Society established among us; that with united zeal we might labour in the cause of the glorious work in which he had already been so actively and unremittingly engaged. At his request, a number of pious and respectable persons assembled on the 3d of July, 1813, and the foundation of our Bible Society was laid.

‘ The proceedings of this Society were characterized by a continuance of that zeal and liberality so conspicuous in the circumstances which led to its formation. Intent upon fulfilling the design of its establishment, its Committee entered into a friendly communication with the Society at Bâle, and co-operated with that Institution in supplying to Protestants and Catholics, indifferently, according to the versions accredited by their respective communions, the oracles of their common salvation. By the liberal and truly Christian policy of the Vicar-General, within whose jurisdiction between eighty and ninety out of the one hundred Catholic parishes in the Canton of St. Gall are situated, the interdict prohibiting the people from reading the Scriptures was superseded; and nearly nine tenths of the Catholic population throughout the Canton, were not only permitted, but encouraged to peruse them.’ p. 377.

These are but instances of the signal success which has attended the progress of the British and Foreign Bible Society in its foreign relations, of the spirit which it has kindled, and of the simultaneous impulse with which whole nations have answered the call of England, as if suddenly awaked to a perception of their moral wants. No event, since the Reformation, can be considered as of importance comparable to the formation of such an Institution, originating in a Protestant country, and embodying, as it were, the very principle of Protestantism, extending its moral influence over society, with the silent energy, and almost the rapidity of light, every where recognised as the offspring of benevolence, and hailed as the dispenser of unalloyed good. When we contemplate the exertions of the Society in this light, and consider the immense force of counteraction which such an engine is capable of bringing constantly to bear upon the delusions of Anti-Christian superstition, and the ever work-

ing mass of moral evil, and reflect on the utter hopelessness of any malignant attempts that may subsequently be made to undo the good which will inevitably have been effected by thus sowing the whole of society with the seeds of Divine truth, we feel that it would be a criminal apathy not to exult in the prospect, with the joy of faith. The union on the Continent of ecclesiastics of every communion, of princes and their people, of Protestant and Papist, Jew, and even Mahomedan, for the simple purpose of receiving or distributing the Holy Scriptures, is perfectly unparalleled in history, and is such as the most romantic expectation would not have dared anticipate.

But the effect of any object in exciting our feelings, depends upon the aspect in which it presents itself to our minds. There is another circumstance which, we apprehend, has tended unduly to lower the interest of the British and Foreign Bible Society, in the feelings of some of its friends; and that is, the worldly nature of the policy by which, in some instances, the cause has been advanced. The Institution cannot, ought not, at least, to be held responsible for the misjudging zeal, the temporizing principles, or the vain display of any of its advocates: but so it is, that individuals of sincere piety have been grieved, sometimes disgusted, at witnessing meetings for a religious object, made the occasion for flattering the bad passions or the weakness of any men, whatever their just claims to homage or esteem; at hearing persons complimented on their piety and zeal, and unanimously voted into the delusion that they were doing God service, by acts which good-nature or vanity had not unfrequently as much share as conscience in prompting them to perform; at having, in fact, *man* obtruded in all his littleness, man as the agent or the actor, and that most insignificant circumstance of man, the trappings of secular distinction, brought forward as his distinguishing attribute, at a season when his Divine Author alone, in whose sight all men are equal, and that Revelation which alike concerns us all as moral beings, should occupy the attention and fill the scene. We know of nothing which tends so much to destroy the appropriate interest of meetings of this kind, or to chill the ardour of genuine enthusiasm, as this misapplication of the language of courtesy, and the powers of eloquence.

Mr. Owen, no doubt, felt himself placed in a predicament of peculiar delicacy, as the contemporary historian of the British and Foreign Bible Society, arising from his intimate alliance with the principal promoters and patrons of the Institution. Gratitude, ardent friendship, even justice, demanded that some mention should be made, and that in warm and emphatic language, of the services rendered to the Institution by many of these individuals. We cannot say that he has been rigidly ab-

stinent in his encomiums ; but we believe that, as we said before, fifty years hence, the reader will, for the most part, recognise their propriety : even now he will not dispute their justness, though he would smile at any claim on the part of the worthy secretary to the praise of impartiality. Of course, Bishop Marsh, and the present British Critic, would differ from Mr. Owen in some of their critiques.

We shall advert to only one circumstance more, as being calculated to divert the feelings from the genuine character of the object of this admirable Institution ; and on this point we are happy to find our opinion to be coincident with that of Mr. Owen. We allude to the very unnecessary proportion of time and attention, that has usually been bestowed on what is termed ' the controversy : ' a controversy the most disgraceful to its originators that ever arose among the professed members of a Protestant church. Mr. Owen anticipates that many of his readers will be dissatisfied with the space which the series of controversial campaigns occupies in the history ; but he states that he did not feel himself at liberty to follow his inclinations in this respect.

' In a case of this description, wherein he who " wrought in the work with one of his hands," has been compelled " with the other to hold a weapon," the operations of labour and of conflict, of building and defending, have become so closely associated, that they cannot consistently be separated the one from the other. But while the Author contends for the propriety of noticing the controversy as matter of historical record, he deprecates most seriously (except on very rare and extraordinary occasions) the choice of it as a theme for commemorative and popular addresses. It were much to be desired, that in anniversary meetings, in general, controversial topics should be wholly avoided, as alien from the nature of such commemorations, and adverse to the purposes for which they are held.'

We are aware that the controversy has had no inconsiderable share in stimulating and sustaining the public interest in the Bible Society, and that one of the most fertile topics of argumentative display and amusive oratory, will be cut off by the suppression of all allusion of the kind ; but we know that such discussions do not harmonize with the feelings which ought to be called into exercise by the one grand and simple object of Bible Institutions, and that the contemplation of ' this pious and ' benevolent confederacy of nations,' ought not to be broken in upon, by reference to the petty efforts of the faction which in this country opposes its progress.

There are other causes which may probably have an unfavourable operation on the public mind, with regard to the Bible Society. The attraction—the stimulus of novelty, has ceased ; the fashion, for there are even religious fashions, which bore away

all classes on its tide, is declining; the circumstances of the times have tended to dispirit exertion, and to impede success; some are falling away, from indolence of character, others from a secret disinclination, which only yielded for the time to policy or shame, and which readily avails itself of some mean pretence for withdrawing from an uncongenial coalition. In certain quarters, a real or an affected jealousy of this Society has been, for some time, rather on the increase. In spite of all this, the Institution has sustained, during a year of unexampled pressure, scarcely any diminution in its immense resources, and its triumphs on the Continent have been unexampled. It would be ridiculous to entertain any anxiety respecting the future prosperity of the Society; but it will necessarily come at length to be supported by men whose characters are in unison with the object, and who act under the influence of motives strong enough, because deeply rooted in religious principle, to outlast all accidental excitement.

Far, however, from coinciding in the sentiment, that expectations too highly confident, or too sanguine, have been entertained with regard to the eventual results of the operations of the British and Foreign Bible Society, or that its importance has been unduly magnified, we are persuaded that persons in general are not even yet adequately sensible of the extent of its claims to the combined, unrelaxing efforts of all denominations of Christians, or sufficiently intent, in the temper of faith, upon what it is silently achieving in the world, in preparation "for the way of the Lord." We know not what pretence can be instituted by any individual that believes the Scriptures to be the word of God, for remitting his exertions. Were the moral wants of our own country capable of being met by a permanent provision, bearing any proportion to the demands of the population, and no approximation to this can be said to be as yet accomplished, still there is a field opening before us in foreign countries, in the immense perspective of which, all that has hitherto been done by the boastful agency of man, shrinks to a unit. The period will never dawn upon us or upon our children, in which a termination shall be put to the labours and conquests of the British and Foreign Bible Society, resembling that which drew tears of vexation from the conqueror of the ancient world, when he found no more enemies to vanquish: Till then, however, Protestant England cannot obtain her discharge from this work. Providence has called her to be the evangelist of the world, and her moral greatness, her commercial resources, her religious privileges, constitute but the seal of her high commission. For this purpose she is invested with them; and upon the use she makes of these attributes of national power, depends, it is probable, her security in the possession of all that renders her the admiration of the

nations. The work *must* go forward, if not by the instrumentality of Britain, by other agents who shall succeed to the honour and to the reward.

There is a most simple and apostolic 'address to the Christians of the Roman Catholic persuasion throughout Germany,' by the Rev. Mr. Wittman, inserted in the first volume of the History, which breathes the very spirit that one would wish to see infusing itself into all the Members of Bible Institutions; and it is the more remarkable as coming from a minister of the Romish Church. 'Christian poverty and love,' the Director remarks, 'have accomplished greater things in the world, than the power and riches of the world could do.' What follows, we transcribe for its accordance with the preceding remarks.

'O Lord! Redeemer of our souls! Shepherd of the small despised flock! Do with this work as may please thee. Thy kingdom proceeds an incessant pace in a still small way; and those who oppose it can do nothing against it, but become thy footstool, and contribute to the rest of thy feet in the peace of thy people.' p. 176.

We have no occasion to institute a critical examination into the present volumes. The majority of our readers have, we doubt not, familiarized themselves with their contents; if not, they will do well to give them a place in their libraries, as one of the most interesting national records that our domestic history presents. Some of our remarks have had a partial application to Mr. Owen's history; but we are anxious not even to seem to disparage in any degree the amiable candour and impartiality by which it is characterized. We are glad to hear that the work is reprinting at Geneva, as well as at New York. The narrative breaks off at the end of the tenth year (1814). There are already materials enough furnished by the subsequent progress of the Society for another volume. We noticed in our last number the very interesting document relative to Mr. Pinkerton's proceedings in Germany, Russia, and Poland. Since then, the bull of the Pope, addressed to the Primate of Poland, has found its way into the public prints, exhibiting the Romish usurpation in its genuine, unchanged, and unchangeable character. Thus the Pope and his forces have fairly taken the field against the Bible confederacy, the importance of which to the cause of Protestantism may speedily be made too conspicuous to the nations of Europe, in consequence of the revival of the Jesuits and the restoration of the Pope to secular power. While war has been driving its ploughshare over the nations, this Society, and we now may recognise the peculiarity of that dispensation of Divine wisdom, which selected this period for its operations, has been silently scattering the precious seed in the furrows at every propitious interval. A happy circumstance it may eventually prove, that the years of war were not lost.

Art. II. *A Collection of Facts and Opinions relative to the Burning of Widows with the Dead Bodies of their Husbands, and to other destructive Customs prevalent in British India.* Respectfully submitted to the Consideration of Government, as soliciting a further Extension of their humane Interference. By William Johns, Member of the Royal College of Surgeons, London. 8vo. pp. 112. Gale and Fenner. 1816.

HOWEVER specious in appearance it was requisite that evil should be in its *first* approach to tempt man, it is striking to reflect in how great a degree that tempter has ever since been enabled to dispense with the refinements of deceptive management. Experimental acquaintance being once made with evil, such a predilection for it was created, that thenceforward it might boldly present itself in the most palpable form of turpitude, with little hazard of disgusting or affrighting. Nothing can be too obviously and flagrantly wicked and atrocious, (not to say absurd, which is comparatively a slender charge,) to be accepted by millions of the beings endowed with reason; and to be accepted even in the character of that one thing which is the best and noblest thing there can be in the world—religion. Indeed, the worst things to which depraved inclination naturally led, and the worst which stimulated invention could arbitrarily devise, seem to have at an early period obtained a peculiar preference to be constituted that solemn thing in which man recognises his relation to a superior intelligence, and to another state of existence; as if from some infernal instinct of evil, let it but occupy the highest ground, and it will easily find its way down to invade all the others.

One of the most glaringly monstrous of the abominations thus invented, and thus accepted in the character of religion, by large portions of the human race, is the Hindoo sacrifice of widows. No dictate of the eternal principles of justice, could ever have been more obvious to the sense of any reasonable creature, than that this class of human beings ought to be the objects of a most solicitous kindness and protective care in the arrangements of the social system. That they are the sole natural guardians of the children, who, by the death of the father, would in numerous instances be thrown destitute on the world, would be a palpable consideration at once of benevolence and policy, to be added to the compassion due to their loss and their desolate condition; and it would seem almost impossible to conceive a more flagrant sign of a system founded in fallacy and iniquity, than that it should have a malignant aspect on this class of beings. There is, however, an immensely numerous nation, which, through many ages, has accepted with reverential faith, a moral and religious system, of which one of the practical institutes is the burning alive of wi-

dows with the dead bodies of their husbands. That this system possesses whatever can be conceived of Divine authority and virtue, is the firm persuasion or the submissive concession of unnumbered millions of miserable dupes, and the authoritative inculcation of a set of men whose characters are combined of the superstitious believer and the detestable impostor. It is a memorable fact also, that in recent times a very considerable number of cultivated men of this part of Europe, and a great proportion of them avowing their adherence to the Christian religion, have regarded with no small complacency the moral economy of which this sacrifice of widows is a congenial part and a fair representative sample. After this there hardly can happen any thing to wonder at in the form of perversity of human reason.

As to the allegation, so often repeated, that the sacrifice is voluntary on the part of the victims, it has as often been shewn that this is little better than a bitter mockery of those hapless beings. Where the state of widowhood is not pitied and consoled as forlorn, but is despised, insulted, and oppressed; where the wish to breathe a little longer the vital air is regarded as a base and irreligious weakness; where even the vile selfishness of avaricious relatives sometimes reinforces the demands of superstition; where the honour of the family is considered as implicated in the question of a handsome religious show being exhibited, or not; where those detestable Brahmins, having often a direct personal interest as well as the general one of their superstition, blend menaces with their exhortations; where the promises which superstition makes relative to another life, co-operate with the certain knowledge of what would be the unfortunate person's lot in protracting the present life; and where the submissiveness inculcated universally and systematically on the sex, has left no power of resistance against superior wills: where all these combine, it is idle to apply the term voluntary to these sacrifices. It is to be recollected too, that if, in the strong emotions of grief, immediately preceding or following the death of the husband, the widow has been heard to utter any expressions of an intention to perish with him, it is seized upon as a vow of solemn and irreversible obligation, which she would be rendered infamous by violating, if indeed she would be suffered to violate it; and also, that if she has once come to the funeral pile, her fate is then absolutely determined, as an attempt to escape would instantly bring upon her the Brahmin blood-hounds, who would drag her back to the fire, and would be assisted, if there were any necessity, by her own interested relatives.

The adventurous military European government under which these people now live and die, has manifested a marvellous scru-

pulosity as to any interference with their superstitious cruelties. Against some of these atrocities, however, it has latterly dared put forth its hand. The integrity of the system being thus destroyed, we may presume that the talisman of its sanctity, in the estimation of the Christian governors, is broken; and may hope that interferences progressively more material will be ventured, upon the precedent of perfect impunity in the first experiments; some of which experiments (for instance the penal interdiction of throwing children to the sharks and alligators) it would have been deemed a desperate hazard to make, till the matter came under the attention of a strong-minded Governor General, who was capable of despising that idle fancy or pretence of danger. About ten years later than the time of this enactment, the enforcing of which was not accompanied with the slightest difficulty, some restrictive regulations were appointed even with respect to this grand abomination, the female sacrifice; and the Compiler of the present collection has brought together a number of published opinions, some of them of authorities which would be acknowledged on all sides to be of great weight, that the practice might, with perfect safety, be entirely abolished by an unqualified exercise of authority. What an opprobrious statement then it is, that the practice has been more prevalent since the English Government acquired the command of the country, than under the previous Mahomedan authorities. And it is really very curious to see a distinguished divine, quoted by the Compiler, making it a matter of high merit in the English Government at Bombay, to have imitated the example of the expelled Mahomedan Government, in the total prohibition of the burning of widows.

The Compiler urges a general exertion of power in so good a cause.

'While he is by no means insensible of the influence of British example, and especially of the introduction of the Christian religion, to remove these evils. his hopes are derived principally from the Government. The operation of example and religion will necessarily be very slow in its progress, and greatly limited in its effect: whilst waiting for these as an adequate remedy, thousands of innocent victims will be consigned to this most cruel death. The widow's life may ultimately be preserved by these means, but she will not thus be saved from the degradation attached to widowhood; whereas, whenever the Government shall see it prudent in these cases to indulge its humanity, the interference will be prompt, general, and complete. Thousands of mothers will be preserved to their necessitous offspring; and as it will no longer be the result of their own choice, the reason of their degradation will cease.' Pref. p. vi.

The Compiler has rendered a very useful service, by bringing into one collective exhibition, which acquires the appearance

of a grand massacre, so many separate tragedies of superstition. The series of citations begins with comparatively early authorities—Tavernier, Herbert, Bernier, &c. These gentlemen—living before the age of philosophic *Christian* polytheism, some of them, especially Bernier, apply terms of very little complaisance to the superstition and its sacred ministers. 'The devils of Brahmins,'—such is the language in which the last had the temerity to speak of a class of personages for whom in recent times professed adherents to our 'national religion,' have demanded a reverential respect and phraseology. Nor is it that there is any change of character in this revered tribe. Such as they were beheld by this honest and intelligent relater of a former age, while active and interested in the detestable transactions which he describes, such they appear in the later descriptions, by missionaries and other witnesses, of whose reports the latter part of the collection consists. The greater part of these relations have been read by the religious public in periodical missionary reports; but it was highly proper thus to assemble the most remarkable and perfectly authenticated facts, in order to the single effect of a full glaring illustration of an unrivalled monstrosity.

The descriptions afford considerably more than might be expected of diversity, by means of incidental circumstances, and modifications, and perhaps caprices, in both the preparatory and the fatal parts of the process. Of the points of uniformity, one of the most conspicuous and horrid, is the unconcern, the utter levity, of the attendants, including often the relatives of the victim. They gabble, and laugh, and joke, and quarrel, just as they might at a fair or a revel, instead of that solemnity of mingled tender and awful emotions, which might have been supposed inevitable and overwhelming in such a scene. Infernal effect of superstition! But it is right it should be so, that these enslaved spirits may not be bound to their delusions by the most deadly perhaps of all captivations, that of elevated enthusiasm and refined sentiment. Many circumstances are recounted of this matchless and inconceivable insensibility. In one instance, when the pile was completed, and the devoted female was preparing to ascend it, there was an angry dispute between the Brahmins and the undertakers, as they might be called, who had supplied the fuel, about the quantity of wood in the pile,—as a *matter of payment*;—the furnishers insisting it was the quantity for which they charged, and the Brahmins, that it was not more than half that quantity. The business was compromised to a payment of the middle price between the two accounts. In another instance, when the widow, already stretched on the pile, was to be bound down, the Brahmin, who had to perform this office, in tightening the cord pushed

his knee down against her in the rudest manner, as if he had been girding a faggot of sticks. In one case it was observed that the eldest son, who, as being such, was to light his mother's pile, was, just before the melancholy moment, talking most perfectly at his ease with the people about him. After life is extinct, the relations and other active assistants, are seen with their long poles knocking about the dead bodies, and breaking the limbs or the skulls, to hasten their burning.

We had intended to transcribe one or two of the most remarkable and hideous stories; but we shall content ourselves with recommending the book itself. Some notice is taken, and some instances are related, of the other atrocities; of burying women alive, and of drowning aged persons in the Ganges.

Art. III. *Modern Judaism: or, A brief Account of Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times.*
By John Allen. 8vo. pp. 434. Price 10s. 6d. Hamilton. 1816.

'THE corruption of the best things, is always the worst.'

Of the truth of this maxim the work before us contains a very striking and lamentable demonstration. It describes, with fidelity, the tenets and manners of the Modern Synagogue, taken from the most authentic sources of information; and though it is done with comparative brevity, yet there is a sufficient degree of copiousness, to enable the writer to supply almost every particular that is worthy of notice in the religious opinions and ceremonies of this most singular people, whose ancient history is so well known, and in whose primitive institutions there is so much to command our reverence, but whose present condition is most abject, and whose religious tenets and usages are scarcely any thing better than a mass of absurd opinions and frivolous observances.

The greater number of the statements contained in this volume, are supported by written authorities, to which the Author constantly and particularly refers. He has been careful also to satisfy himself fully of the authenticity of the few accounts which have been communicated orally; while he has himself witnessed some of the numerous circumstances which he describes. This work would seem therefore to be justly entitled to credit, and to have a well-founded claim to confidence on the part of the Public.

The contents are divided into twenty-five chapters, which include the following principal articles: Jewish Scriptures—Targums—Talmud—Cabbala—Articles of Jewish Faith—Precepts of the Jewish Religion—Jewish Opinions on the Moral Condition of Human Nature—Rabbinical Traditions concerning God—Traditions concerning Angels—Demons—Paradise—Hell

—Traditions concerning Human Souls—Traditions concerning Persons mentioned in the Old Testament—Traditions concerning Messiah—Jewish Rites and Ordinances—Dresses worn by Jews—Synagogues—Rabbies—Forms of Prayer—Jewish Sabbath—Jewish Months and Years—Tables of Jewish Calendar—Festivals and Fasts—Meats and Drinks—Marriage - Divorce—Burial—Mourning—Brief Notice of the Caraites. Some of these articles belong to Jewish Antiquities ; they are however very properly introduced into the present accounts.

The institutions of the Modern Synagogue bear, in many particulars, a striking resemblance to those of Popery. The spirit of superstition equally pervades them ; and the prominence which, in both of them, is given to the vain traditions of men, makes the commandments of God of no effect in their holiest obligations. The gross corruptions which exist in the Romish Church, may tend to prevent any great degree of surprise at the extravagant follies and wretched delusions which are incorporated with the Jewish ritual. For if an economy that is purely spiritual, which had no appendage of pompous ceremonies, and whose ministers had no other service assigned to them than the reconciliation of the world to God by the preaching of the cross ;—if such an economy presents so many impure mixtures, and is so heavily burdened with pernicious inventions, ‘ We ought not to be astonished that an economy to which belonged a worldly sanctuary, and meats and drinks, and divers washings, and carnal ordinances, should assume the debasing form it now wears.’ ‘ The corruption of the best things is usually the worst ;’ and therefore, as Christianity is superior to Judaism, so is the degradation of Judaism less surprising, and we may say less criminal, than that of the former. The Synagogue set the example of consecrating traditionary law, and the Church of Rome has not been slow to follow it ; and in both communities, oral obligation takes precedence of written sanctions. It should seem, that the Rabbins have managed this business of tradition much better than the Popish doctors. Indeed, both of them require no small portion of credulity in their devotees ; but the Rabbins excel in the ingenuity and copious particulars which embellish their ‘ pious fraud.’

The following is the account which the Rabbins give of the origin and transmission of the Oral Law.

‘ All the precepts of the law given to Moses, were accompanied with an interpretation. God first dictated the text, and then gave him an explication of every thing comprehended in it. The text was commanded to be put into writing ; and the explication to be committed to memory, and to be communicated to that generation, and afterwards transmitted to posterity, only by word of mouth. Hence the former is called the *written law*, and the latter, the *oral*

law. When Moses came down from the mount, he delivered both these laws to the people. As soon as he had returned to his tent, he was attended by Aaron, who sat at his feet, and to whom he recited the text, and taught the interpretation which he had received from God in the mount. Then Aaron rising and seating himself on the right hand of Moses, Eleazar and Ithamar entered, and Moses repeated to them all that he had communicated to their father; after which they arose and seated themselves, one on the left hand of Moses, and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them in the same manner as he had taught Aaron and his sons. Afterwards entered the congregation at large, or all of them who were desirous of knowing the divine will; and to them also Moses recited the text and the interpretation, in the same manner as before. These two laws, as delivered by Moses, had now been heard, by Aaron four times, by his sons three times, by the seventy elders twice, and by the rest of the people once. After this, Moses withdrawing, Aaron repeated the whole he had heard from Moses, and withdrew: then Eleazar and Ithamar did the same; and on their withdrawing, the same was done by the seventy elders: so that each of them having heard both these laws repeated four times, they all had them firmly fixed in their memories.' pp. 22—23.

There are, it may be noticed, some few rather embarrassing circumstances in this account. Mr. Allen remarks, that Maimonides, the author of it, has forgotten to specify the dimensions of Moses's tent, which must have been somewhat capacious: but this, and some other things relating to the above narrative, meet with easy credence in persons among whom, as in the members of the Church of Rome, *Crede quod habes et habes*, is a maxim. This *oral law*, it is said, was delivered by Moses to Joshua, and by him was transmitted to the next generation. The elders conveyed it to the prophets; the prophets delivered it to the men of the great Synagogue; the last of whom was Simeon the just. After him followed a regular succession, which terminated in Rabbi Jehuda Hakkodesh, who collected and formed the traditions thus transmitted into a methodical code of traditional law, which, under the title *Mishna*, constitutes one part of the *Talmud*, the other being the *Gemara*.

Maimonides assigns the following as the reason that God would not have this law committed to writing.

'Because God foresaw that the nations of this world would copy out the twenty-four books, which are contained in the Law, the Prophets, and the Hagiographa, and would abuse them to heresy and impiety, he delivered to Moses an oral exposition: nor would he allow it to be committed to writing, till the sects of the Sadducees and Ishmaelites had arisen, lest this also should be translated by the Gentiles, and perverted to the same evil purposes as the written law. In the world to come, God will inquire who are his children. Then the Gentiles as well as the Israelites shall produce the book of the law,

and they shall both affirm themselves to be his children. Therefore God will inquire again, with whom is the oral exposition which he delivered on mount Sinai. At this all will be dumb, and not one, except Israel, will be found to have any knowledge of it.' p. 34.

There is one circumstance of excellence in this account, which we are unwilling to pass by without notice. It is that of referring the inquiry into the religious character of mankind, to 'the *world to come*,' the only proper state for so great and solemn a business. This is undoubtedly the dictation of correct feeling. The Rabbins were quite just in thus reserving the judging of men, on a religious account, to 'the world to come,' and in investing God alone with the right of examination. They nevertheless frequently ventured to give decisions in direct opposition to this just rule. It was not always a part of their code of opinions, to refrain from anathematizing and punishing with death persons whose religious profession did not please them. Judaism, like Popery, with which in many respects it symbolizes, sanctions the extirpation of those who refuse submission to its dogmas; happily, its arm of power is not equal to the execution of its will.

The Author seems to have taken more than necessary pains, to prove the oral law to be a fiction. The absurdities with which it abounds, furnish their own refutation. Our readers may compare the following specimens of the Mishnic laws, with the Mosaic Statutes which relate to compensation for damages.

'If an ass eat a peck of dates, the property of another man, dates not being its usual food, and not being supposed to nourish more than an equal quantity of barley; the owner of the ass shall pay, not the value of a peck of dates, but only the value of a peck of barley.—If a beast belonging to an Israelite trespass and feed in the field of one who is not an Israelite, the Mishna exempts the owner of the beast from all obligation to make restitution.—In cases of damage it allows none but Israelites to be witnesses.—If the beast of an Israelite gore the beast of an alien, there need be no compensation; but if an alien's beast gore the beast of an Israelite, nothing less than full restitution is required.' p. 53.

Popery has its miracles: so has Modern Judaism. We shall treat our readers with an extract from Mr. Allen's chapter on the Cabbala, containing an account of two notable achievements.

'A famous rabbi, who lived in the thirteenth century, relates two marvellous adventures:—*one* of a Jew, who, being sentenced to be burnt alive for adultery, contrived by his cabbalistic skill, that the executioners of justice mistook a horse for him, and burnt the horse in his stead; so that he escaped:—*the other* of himself,—that at Barcelona, in the presence of the King, he, by a cabbalistical use of the name *Jehovah*, actually launched a ship, after the shipwrights had done their utmost to launch it, and abandoned the attempt as impracticable.' p. 71.

The Modern Synagogue has adopted, as the standard of Jewish faith, the summary of essential doctrines composed by Maimonides in the twelfth century; which all Jews are expected to believe, and which are inserted in their prayer-books. Besides these articles of doctrine, the Jewish religion, as taught by modern Rabbies, includes six hundred and thirteen *precepts*, divided into two classes, *affirmative* and *negative*. The *affirmative* amount to two hundred and forty-eight; corresponding, according to rabbinical analogy, to the number of members in the human body; the *negative*, which, according to the same authority, answer to the veins or smaller vessels, are three hundred and sixty-five. The negative precepts are accounted obligatory on every Israelite at all times: the observance of the affirmative is so regulated, as to render this part of Jewish obedience very easy. The doctrines of the Jewish faith delivered by Maimonides, and which are to be professed by every Israelite, on pain of excision from the communion of Israel in this world, and condemnation with the wicked in the next, are comprised in thirteen articles, as follows.

' I. I believe with a perfect faith, that the Creator (blessed be his name) is the Creator and Governor of all creatures, that he alone has made, does make, and will make all things.

' II. I believe with a perfect faith, that the Creator (blessed be his name) is only one, in unity to which there is no resemblance, and that he alone has been, is, and will be our God.

' III. I believe with a perfect faith, that the Creator (blessed be his name) is not corporeal, nor to be comprehended by an understanding capable of comprehending what is corporeal; and that there is nothing like him in the universe.

' IV. I believe with a perfect faith, that the Creator (blessed be his name) is the first and the last.

' V. I believe with a perfect faith, that the Creator (blessed be his name) is the only object of adoration, and that no other being whatever ought to be worshipped.

' VI. I believe with a perfect faith, that all the words of the prophets are true.

' VII. I believe with a perfect faith, that the prophecies of Moses our master (may he rest in peace) are true; and that he is the father of all the wise men, as well of those who went before him, as of those who have succeeded him.

' VIII. I believe with a perfect faith, that the whole law which we have in our hands at this day, was delivered by Moses our master, (may he rest in peace.)

' IX. I believe with a perfect faith, that this law will never be changed, and that no other law will ever be given by the Creator, (blessed be his name.)

' X. I believe with a perfect faith, that the Creator (blessed be his name) knows all the actions of men, and all their thoughts, as it is said; "He fashioneth all the hearts of them, and understandeth all their works."

' XI. I believe with a perfect faith, that the Creator (blessed be his name) rewards those who observe his commands, and punishes those who transgress them.

' XII. I believe with a perfect faith, that the Messiah will come, and though he delays, nevertheless I will always expect him till he comes.

' XIII. I believe with a perfect faith, that the dead will be restored to life, when it shall be so ordained by the decree of the Creator; blessed be his name, and exalted be his remembrance for ever and ever.' pp. 95—97.

In the seventh chapter, which is a particularly interesting portion of the work, Mr. Allen details the opinions of the modern Jews, on the present moral condition of human nature — sin — and the means of acceptance with God. From authorities which he has cited, it appears that the Rabbies are at variance among themselves on the subject of innate depravity. Maimonides rejects the tenet of original sin, as a most flagrant absurdity. Other Jewish writers maintain the existence of an evil principle in man, which is born with him, and grows with him all his days. This was the sentiment of Aben Ezra, who comments in the following manner on part of the fifty-first Psalm.

' Because of the concupiscence implanted in the human heart, David says, "I was shapen in iniquity:" the meaning is, that the *evil principle* is implanted in the heart in the hour of nativity.—When he prays, "Create in me a clean heart, O God, and renew a right spirit within me;" the meaning is, that the concupiscence implanted in him, had seduced him to sin, and therefore he supplicates God to assist him against his inherent concupiscence, that he may never fall into a similar transgression.' p. iii.

To the representation of a writer in the Jewish Repository, that sincere repentance, without atonement, is the only mediation which God ever required as necessary to the obtaining of forgiveness by the descendants of Abraham, Mr. Allen very successfully opposes the opinions of some of the most eminent Jewish writers, and the language of their prayer-books, which is very clear and decisive. 'If,' he remarks, 'their recitals, lamentations, and confessions be made with any truth, and their petitions uttered with any sincerity, if their sentiments be not repugnant to their public professions, it will appear to be the opinion of modern Jews,'

' that *their ancestors* obtained the remission of their sins by virtue of certain expiations, prescribed in the Mosaic ritual; and that forgiveness is *now* to be obtained by prayer, contrition, and other means, supposed to be substitutes, accepted by the divine mercy, instead of those expiations which it is not in their power at present to perform.' p. 116.

In accordance with these sentiments, is the language of the daily morning service inserted in the prayer-book of the German

and Polish Jews ; (cited p. 117 ;) in which they present their supplications for the pardon of their sins, and that the temple may be speedily rebuilt, that they may offer in the presence of God the continual burnt-offering, that it may atone for them ; a mode of expression which clearly connects the hope of acceptance with expiation.

The rabbinical traditions concerning God, Angels, Demons, Heaven and Hell, the Messiah, Adam, Moses, and several other persons, as well as things, occupy many pages of this work, and they cannot be read without exciting at once the pity and disgust of every one who is accustomed to regard the Deity with veneration, and to conduct his inquiries into the nature of invisible and future objects with sobriety. So extravagantly absurd, and so void of all practical good, are the rabbinical notions which have obtained credence among a people whose ancestors received the law and the prophets as the sources of their religious knowledge, and boasted of Moses as their teacher, that all wonder at the corruption of any communication ever claiming to be Divine, must cease after the perusal of them. It would, we believe, be impossible to select from the writings of pagan poets or philosophers, whether Greek or Latin, descriptions and opinions more derogatory to the Divine Creator, or more truly ridiculous as the offspring of a rational mind, than those which the Talmud and the books of Jewish Doctors have imbodyed. We shall extract a few specimens, referring our readers to Mr. Allen's pages for other instances of their reveries.

' They represent the Deity—as existing in a human form, of a certain number of millions of miles in height, which they have undertaken to specify:—as circumscribed, since the destruction of the temple, within a space of four cubits:—as dressed in a snow-white coat, and studying in the Scriptures by day, and in the Mishna by night:—as employed during the last three hours of every day, before the destruction of the temple, in playing with Leviathan ; and since that event, in sitting to give instruction in the law to young Israelites who have died in infancy:—as reading the Talmud, and rehearsing the decisions of all the rabbies except one:—as putting on the tephillin and taleth, and appearing like a public prayer-reader in a synagogue:—as actually praying:—as groaning, howling, and roaring:—as weeping daily:—as shedding two tears into the ocean, whenever he remembers the dispersion and distress of his children ; which tears produce an earthquake, and a noise that is heard to the extremities of the world.' p. 141.

Angels, according to one Rabbi, were created on the second day ; according to another, on the fifth day ; and according to a third, they were ' the beginning of all created beings.' Angels differ greatly in magnitude and stature ; one angel being, according to the Talmud, taller than another, by as many miles as a man would travel in a journey of five hundred years. Angels

are divided into orders; they preside over nations, and are the guardians of men. The angels are not allowed to say their hymns above, till the Israelites have said them here below. Demons have their share of rabbinical attention. These evil beings are represented sometimes as originally inhabitants of heaven, who fell from that state of bliss soon after the creation of Adam; or, according to other opinions, in the days of Noah. Many of the Rabbies assert their original formation as evil beings; and some of them, more curious in their speculations than their brethren, affirm that they were made at the close of the sixth day; and that the Creator having given existence to their spirits, and intending to supply them with bodies, was frustrated in his design by the commencement of the sabbath, so that there was not time for the completion of this part of the Divine plan. According to the Talmud,

‘If the eye had been capable of discerning, no man could subsist on account of the demons. There are more of them than of us; they stand about us, as a fence flung up out of ditches, about land in a garden. Every rabbi has a thousand on his left, and ten thousand on his right side. The thronging and squeezing on a sabbath in our synagogues, where one would think there is room enough, yet each imagines he sits too close to another, is occasioned by them, for they come to hear the sermon.’ p. 167.

The Jewish Doctors have made wonderful discoveries in the regions of bliss and misery, which they describe with a copiousness and minuteness unequalled in the writings of even inspired men. They have surveyed the celestial and infernal abodes, and furnish the dimensions of the dwellings of the righteous and of the wicked. A certain rabbi, it is said, ‘sought all over Paradise, and he found therein seven houses or dwellings: and each house was twelve times ten thousand miles long, and twelve times ten thousand miles wide.’ ‘In Paradise every one has his particular abode, and is not allowed to go out, or ascend to the dwelling of his superior neighbour; for if he do, he is frequently consumed by his neighbour’s great fire.’ We give their account of Hell.

“ ‘In Hell there are seven divisions.—The seven abodes are very spacious; and in each there are seven rivers of fire, and seven rivers of hail. The second abode is sixty times larger than the first, and every abode is sixty times larger than that which precedes it. In each abode are seven thousand caverns; and in each cavern, seven thousand cliffs; and in each clift, seven thousand scorpions; each scorpion has seven limbs, and on each limb are seven thousand barrels of gall. There are likewise seven rivers of the rankest poison, which when a man touches he bursts.’ Another high authority affirms each of these divisions to be ‘as far in depth as one can walk in three hundred years.’ The whole extent is described in the Talmud in the following terms. ‘Egypt is

four hundred miles in length, and the same in breadth. Egypt is equal in extent to a sixth part of Ethiopia; Ethiopia to a sixth part of the world; the world to a sixth part of Eden; Eden to a sixth part of Hell.' " p. 180.

The Romanists have been anticipated by the Rabbins in the adoption of the doctrine of a purgatory, and the efficacy of the prayers of the living to deliver the sufferers from that place of torment. The former, however, have improved the invention much better, for their own gain, than the latter. As an instrument of power, and a means of obtaining wealth, purgatory has answered most completely the object of its popish supporters; it has built their churches and filled their coffers.

The coming of the Messiah is the great object of Jewish hope. Attached by a fatal delusion to the notions, so fondly cherished by their ancestors, of worldly dominion and magnificence, as appropriate to the Messiah's character and reign, the Jews have for ages encouraged themselves in the expectation of events which the faith of Abraham would disclaim; and for ages they have been doomed to vexatious disappointment. Their present state, so different from what the predictions of their prophets point to, as associated with the primary part of their accomplishment; their distinction of families and tribes annulled—their priesthood abolished—their altars overthrown—their temples demolished—and their polity annihilated—are circumstances which perplex their wisest calculators. Resisting these proofs that the time of the Messiah's advent must be past, and determined in their opposition to Jesus of Nazareth, they invent reasons which do not satisfy even themselves, to account for their forlorn condition, while the most sagacious of their teachers forbid all conjectures and calculations on the subject.

'The severest interdictions, however, have not been sufficient to prevent these computations. Many of the most eminent doctors have employed their sagacity in attempting to ascertain the period which they anticipate as the consummation of Jewish glory, but which they have found it necessary to adjourn from one generation to another. The rabbies, Saadiah Gaon, who died in the year 942; Solomon Jarchi, who lived in the twelfth century; Moses Ben Nachman, and Bechai, who lived in the thirteenth century; and Levi Ben Gerson; all agree in fixing the advent of the Messiah to the year 1358. Gerson had the mortification of living to witness his mistake: he died in the year 1370. Other rabbies fixed on the years 1575 and 1577. Abarbinel, in his commentary on Isaiah, finished in 1498, fixed on the year 1503; and in that on Jeremiah, finished in 1504, fixed on the year 1534. He died in 1508. Gedalia Ben Jacchia, a famous rabbi of the sixteenth century, fixed on the year 1598. The author of the Zohar had long before fixed on the year 1648. Another period of Jewish expectation was the year 1666.' p. 250.

Mr. Crool is the most recent of these calculators. By a com-

putation altogether fanciful, he reckons that there are yet thirty-six years to the end of the Jubilee of Israel; and asserts, that, before the end of these thirty-six years, Israel will be restored, and the Messiah will take possession of his empire. This computation is given in Mr. Allen's work, p. 251.

Modern Jews represent the reign of the expected Messiah, as strictly of a temporal kind. Mr. Crool confidently affirms, that 'the Messiah's kingdom is not spiritual, but absolutely earthly.' So much accustomed as they are to misconstrue the language of their own prophets, and to restrict all the advantages imparted by the Divine favour, to themselves, it can scarcely excite surprise that they should deny to the Gentiles the least participation in the benefits of Messiah's coming. The restoration of Israel, and the revival of the ancient service in the land of their fathers, under the auspices of the Messiah, will, according to the Rabbies, be celebrated by a royal festival, to which all Israelites shall be invited. Magnificent sports will be exhibited. Behemoth, a huge animal which swallows at one draught as much water as the Jordan yields in the course of six months, and Leviathan, an enormous monster of the deep, capable of swallowing a fish three hundred leagues in extent, together with Bar Juchne, a bird of corresponding magnitude, will be prepared for the sumptuous feast; at which, wine, produced in Paradise immediately after the creation, and preserved most carefully for this splendid entertainment, will be served to the guests. Music and dancing will conclude the festival. Afterwards, Messiah will contract marriages with the daughters of kings; his principal wife, however, will be one of the most beautiful virgins of Israel.

'The duration of Messiah's reign has been variously represented. Different rabbies have fixed for it the different periods of forty, seventy, three hundred, three hundred and sixty-five, four hundred, and a thousand years. Some say it will continue as many years as shall have passed from the creation to its commencement; and others extend it to seven thousand years. But whatever be the length of his reign, the rabbies are very generally agreed that at length he will die like other men, and be succeeded by his son, as it is written: "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands:" that is, according to the exposition of Maimonides, The Messiah shall live to a great age, but at length he also shall die in great glory, and his son shall reign in his stead, and his posterity in succession.' p. 274.

The deference which is paid to tradition in the Church of Rome, operates, it is well known, against the spirit of a free inquiry, and consequently must be unfavourable to an enlightened and scientific education. There may be exceptions to this rule, but they are of a character so peculiar, and so rare, as abundantly

to confirm it. Reading the lives of the Saints, is an employment much resembling the study of the Talmud; a thorough initiation into either of them is well calculated to serve the cause of barbarism, by paralyzing the energies of the human intellect. They are admirable handmaids to superstition, which effectually works its purpose by their aid. What can such a course of instruction as the following accomplish, in rearing man to the measure of moral learning and agency worthy of his reasonable nature?

The education of Jewish children varies in many particulars, in different countries, and according to the external circumstances of the parents; but among those who are esteemed by their brethren as the best members of their community, their daughters are generally taught to read the Hebrew prayer-book, that is, merely to pronounce the words, without understanding the meaning of a single sentence: beyond this acquisition their religious education is very rarely known to extend. Their sons begin to learn the Hebrew alphabet soon after they are able to speak; and at an early age they are taught to read the Law, the Mishna, and the Gemara, as well as the prayer book. To these are sometimes added the Commentary of R. Solomon Jarchi, and the *Yad Hachazakah*, or an abridgement of the Talmud by Maimonides: but their principal attention is devoted "to the Talmud, which they reckon the foundation of all, and the best study." Very few of them learn the language grammatically, but they are instructed in the sense of what they read according as it is understood by their teachers, who take every opportunity of establishing them in the tenets of Judaism, and especially of inspiring them with prejudice and hatred against Christianity.' p. 301.

Some of our readers will probably be surprised to learn, that the privilege of reading particular lessons in the Jewish synagogue, and the performance of other public services, are put up to public auction, and assigned to the highest bidder. The privilege of reading the book of Jonah, on the day of atonement, in the principal German Synagogue in London, was, Mr. Allen informs us, once purchased (a few years ago) for *two hundred pounds*. The principal personage among the modern Jews, is the presiding rabbi; concerning whose office we find the following description.

Individuals who are well versed in the Talmud easily obtain the title of *rabbi*, which is little more than an honorary distinction among their brethren. In every country or large district, the Jews have an officer denominated in some places a *chief* or *presiding* rabbi, and in others a *chacam*. He bears a spiritual authority, and, as far as is compatible with the laws of the country, exercises also a civil jurisdiction. The principal engine to enforce compliance with his decisions, is the terror inspired by the ecclesiastical censures, excommunications, and anathemas, which he has power to denounce, and the direful effects of which are supposed to extend beyond the present life.

He takes cognizance of all cases of adultery, incest, violation of the sabbath, or any of the fasts or festivals, and apostacy; of marriages, divorces, and commercial contracts; he hears and determines appeals against decisions of inferior rabbies within his district; decides all difficult questions of the law, and preaches three or four sermons in a year. To some of these cases fees are attached, and the office is accompanied with a respectable salary. In this country there are two of these officers; *the Chief Rabbi of the German and Polish Jews, and the Chacam of the Spanish and Portuguese Jews.* p. 322.

The public are much indebted to Mr. Allen for the pains which he has taken to furnish this portraiture of modern Judaism. It is almost a reproach for persons who acknowledge the authority of the Bible, to be unacquainted with the present opinions and ceremonies of a people whose history, and the records of whose civil and religious polity, constitute so large a portion of it. Though they live in the midst of us, and mingle with us, how little do the Christians of Britain know concerning them. The present work supplies a very important *desideratum*, and the spirit of the author we can most cordially applaud. "Modern Judaism," will afford it readers no small degree of information and amusement; and it can scarcely fail to produce increased satisfaction with the reception of Christianity, as "a faithful saying and worthy of all acceptance;" confirmed not only by the miracles which attended its introduction, but by the history and living testimony of its most inveterate enemies.

Art. IV. *The Unedited Antiquities of Attica*; comprising the Architectural Remains of Eleusis, Rhamnus, Sunium, and Thoricus. By the Society of Dilettanti. Imperial Folio. pp. 59. Seventy-eight Plates. Price 10*l.* 10*s.* Longman and Co. Murray. 1817.

IF we are gratified at seeing the results of the examinations so diligently prosecuted by men of taste, and artists, among the remains of the ancient structures of Greece, within about the last half century,* it is not that we are anticipating so many fine advantages as we have sometimes heard talked of to our English architecture. There is much in the Grecian style, which must ever, from its leading uses and objects, be inapplicable to our domestic masonry; and the introduction of it by parts, in heterogeneous conformation with building of a quite different character and use, is apt to produce something little better than a burlesque of an architecture which so far surpassed in beauty every other in the world. Our chief gratification from these elegant labours, is retrospective; it is the pleasure

* As displayed graphically in the works of Stuart and Revett, Le Roy, Choiseul Gouffier, in the *Ionian Antiquities*, travels of Dr. E. D. Clarke, &c.

of beholding so much of the magnificent beauty of ancient Greece preserved and illustrated; while we take but slight interest in any question or experiment how far the principles and forms developed and exhibited, may be made available to modern use. It is enough for us, that these graceful relics display, as a thing of past time, the last marvellous reach of the power of mind over masses of stones; power, we do not mean as operating in the mechanical forces, but as impressing on the structures a character of majesty, and harmony, and significance; a character so perfect and so vivid, that they strike the spectator as visible forms of reason and poetry, more than mere constructions of rude matter. They have the aspect of something which he is tempted to denominate *ideality*.

We heard, it is long since, of a band of artists, professional and non-professional, of whom we presume that Sir William Gell was the coryphæus, deputed to investigate some of the hitherto little-explored ruins of Greece; and we may suppose that the present elegant volume gives to the public but one portion of the results of a course of labours which assuredly would never proceed languidly, when Sir W. Gell was on the ground. But it is quite in ignorance and at hazard that we suppose any thing on the subject; for the present work comes before the public in a style of the most stately reserve: no advertisement, or introduction, or account of the operations of the artists, or even mention of their names: no hint who may be the Editor; no reference to any remaining collections for a future publication: nothing in short but a bare list of the names of those *magnates in virtu*, the Dilettanti Society. This uncommunicative lofty sort of carriage, may be very patrician and imposing; but verily we think that any diminution possibly consequent, in our distant ceremonious respect for these dignified personages, from a little condescension shewn by them, might have been tolerably compensated by the gratitude we should have felt for being put in possession of a little preliminary information. It is not, however, that there can be any doubt of the exemplary accuracy of the delineations exhibited: very satisfactory assurance for that is afforded by the combined responsibility of the artists and of the Society.

The work is arranged in nine chapters, of which the following are the titles: Eleusis—the Propylæa—the Inner Vestibules—the Temple of Ceres—Temple of Diana—Propylæa—Temple of Nemesis—Temple of Themis—Temple of Minerva—Sunias—Portico at Thoricus. About half of the small portion of letter-press distributed into these chapters, consists of explanatory notices of the plates, taken individually in their succession; the other half briefly furnishes some more general information, historical, antiquarian, and topographical, respecting the several sites of the ruins investigated.

Of these localities, Eleusis is beyond all comparison the most interesting. We will transcribe a few sentences from the general observations.

‘The magnificent structure erected by the great statesman of Attica for the solemnization of the mysteries of Ceres, stood a bold and prominent feature in a picture, whose back ground was formed by the walls and towers of the impending Acropolis. In front, the villas and gardens of the Eleusinians, spreading themselves around the foot of the rock, and along the borders of the Bay of Salamis, completed a scene which had no where its equal. As accessories in the composition of this grand design, the vestibule of the sacred enclosure, and the connected temple of Diana-Propylæa, were worthy of admiration. The former, little inferior to the Propylæa of the Athenian Acropolis, from which it appears to have been faithfully copied, was in itself a work of the greatest importance, and little less costly than its prototype, the execution of which is said to have involved an expenditure of two thousand and twelve talents.’—

‘The great sanctity of the chief building was protected by a double enclosure, one within the other. The first was approached by the Propylæa already mentioned. The walls of the *inner peribolus*, which may still be traced at intervals throughout the greater part of their extent, formed four sides of an irregular pentagon.’—

‘The mystery cast over the Eleusinian rites, prevented all mention of the buildings in which they were solemnized. Pausanias pretends that he was deterred by a vision he saw in his sleep, from disclosing any particulars concerning the Eleusinium at Athens; and the same super-human interposition *forbid* him to notice any object contained within the sacred precinct of the temple at Eleusis.’

But for the imposing splendour of the page, we should be ‘tempted’ to fancy there is something rather unmeaning and almost impertinent in the joke of letting Zosimus account for the tolerable preservation of the Athenian structures, as compared with the fate of those at Eleusis.

‘When we contrast the very dilapidated state of the edifices of Eleusis, with the perfect condition which those of the Athenian Acropolis retained at a period long subsequent to the irruption of the Goths, we are tempted to believe that there must have been some kind of foundation for the story of Zozimus, who relates that Alaric hastened from the straits of Thermopylæ to Athens, in expectation of an easy conquest; but on reaching the city, Minerva shewed herself from the walls in a threatening attitude, and Achilles, advanced in front, appeared to dispute the approach. Dismayed by this vision, the invader granted a capitulation, by which the city was protected from insult. Ceres does not appear to have interposed between the conqueror and her votaries at Eleusis, and the demolition of their buildings was complete. Eleusis may have been taken under aggravating circumstances; for the overthrow of these mighty edifices could not have been accomplished without the most active

means, directed by vengeance, or some other powerful stimulus, to that end.'

'The present village is built upon the site of the sacred buildings, the greater part of them within the ancient limits of the sacred enclosure. It consists of about seventy cottages, inhabited by a few Albanian families.'

Previously to the examination of the vestiges at Eleusis, there is a rapid survey of the country from Athens to that city; noting various antiquities and the natural features of the tract, tracing the Sacred Way, and glancing to several spots and routes on the plains of Athens and Eleusis, separated by the ridge of Mount Icarus. Between this ridge and Athens, and stretching across the Sacred Way, and in part occupying the site of the groves of the Academy, is a considerably extensive forest of olive trees, many of which bear evidence of great antiquity.

'Their trunks, torn by age into several divisions, are not unfrequently twenty feet in circumference. The olive is slow in its growth, and resists decay perhaps longer than any other wood. Centuries must have elapsed before it could attain the bulk these venerable trees exhibit; so that they may be considered, if not the natives of the ancient Academy, yet as their immediate descendants.'

This brief but very attentive survey, is followed by seven or eight plates, which constitute the prime grace and flower of this splendid work. The first two are maps; one, of the locality and vicinity of Eleusis, the other of the plains of Athens and Eleusis, with their divisions, eminences, and environing ridges. These are of an execution which it was reserved for very modern art to attain. It is impossible to imagine any thing more exquisite. The eye is long detained upon them as beautiful pictures. They are engraved by Walker, from drawings made by Sir W. Gell, on the authority of his own accurate survey. There is then a General Plan of the ancient buildings at Eleusis, followed by five landscapes, also from the drawings of Sir W. Gell, engraved by G. Cooke, not all in a style of the highest finishing, but with great beauty and spirit. With the exception of a view of the promontory and ruin of Sunium, all the remaining seventy plates are purely architectural, involving no circumstance or accompaniment of the nature of landscape. Probably as many as half of them are simple outlines; or outlines with a slight plain shading in some of the plans and sections. Should therefore any person of mere general taste, in seeking to acquire the work, expect to find it in its general character what we commonly denominate *picturesque*, to find it nearly of the same order as, for instance, the work of De Choiseul, he will be considerably disappointed.

It is mainly adapted to the instruction of persons studying professionally the art of architecture, and to the gratification of those elegant antiquaries who are ambitious of a perfect knowledge of the state of the arts in ancient Greece. Picturesque, in the full sense of the term, it could not, for the greater part, have been made, without a great licence of inventive imagination in the delineator; since the principal antiquities to be illustrated, instead of occupying their ground, like those of Athens, in the state of edifices, offering, though partly in ruins, noble images for the pencil, were found sunk and crushed into mere fragments, monumental of the ancient structures. A careful investigation of these relics, with accurate measurements, applications of the ascertained rules of ancient art, and references of comparison to the less demolished works at Athens, enabled the artists to ascertain the forms of the edifices, and authorised the delineation of architectural views of some of them; but to have placed these on a landscape ground, with a pretension to depict the site, vicinity, and whole ancient effect, would have been too extravagant an indulgence in fiction to be acceptable to the most eager demander of picturesque representations.

Several of the Elevations are, considered merely as pictures, very beautiful: we recollect, for instance, the Northern Front, and the Flank, of the Propylæa of Eleusis, and the Principal Front, and the North-west Angle of the temple of Nemesis, at Rhamnus. All the appropriate beauty of Grecian art is apparent in some of the details of columns, ceilings, and decorations. Dimensions are most minutely noted, by a multitude of numeral figures inserted in the plates; and there can be no difficulty in presuming on their accuracy. In the Sections, great attention is paid to mark the manner of the conjuncture of the parts, and the contrivances, such as plugs, cramps, joint-tiles, &c. for securing a firm compaction of the materials. The artists, Messrs. Gandy and Bedford, have very successfully studied to place clearly in view whatever is most important in the architecture, and most explanatory of the principles on which the ancient builders proceeded. The short descriptive letter-press contains several intelligent discriminations and guesses. The engravings are executed in a fine style, by Armstrong, Porter, and Roffe.

As our concern with a work of this nature can extend but little beyond a mere literary announcement, we shall close this general description and recommendation with a few more short extracts from the introductory observations of one or two of the chapters.

Next to the renowned capital, Eleusis, as we have already said, is necessarily the most interesting locality by far in Attica; and the artists appear to have prosecuted their researches with

an energy worthy of the scene. The Propylæa, that is the grand entrance to the first enclosure of the Temple of Ceres, they easily ascertained to have been an exact copy of the Athenian structure.

‘Almost the only dimension that could not be ascertained, was the height of the columns, not from the want of the several frusta of which they formerly consisted, but from the difficulty of access to them, occasioned by the incumbent blocks of the entablature, and the lacunaria of the ceiling.’

The Inner Vestibule, or gateway affording access to the interior and more sacred enclosure of the great temple, is pronounced to be the ‘most singular of all the buildings of Eleusis.’ And the reason for so describing it, is found in a circumstance which is with probability surmised to have had some relation to the peculiar business of the great temple. A portion of the pavement, (which remains nearly perfect,) is an inclined plane, with grooves in it, intended for wheels or trucks, and considerably worn by such a use. As it appeared very evident that no carriages could be admitted into the outer enclosure, these grooves are judged to indicate the use of some kind of moveable floor or stage, the management of which might be a commencement of the train of surprising phenomena by which the *mystæ* were going to be overwhelmed. It is shewn by what mechanical means such a stage might be played in and out, rising and falling, in these grooves. Near the inner front of this building was found the colossal half length of Ceres, brought to England by Dr. Clarke, and now deposited in the public library at Cambridge.

The chapter appropriated to the great temple, is introduced by some statements and observations respecting the mysteries, to which a disposition is shown to attribute more good than such a juggle could ever produce.

The investigation of the remains of the grand structure, was very imperfect, from both the laboriousness and the restricted extent of the excavations which were requisite to bring any considerable portion of it to light.

‘The devastations of Alaric appeared to have rendered all further developement of the mystery impracticable, by burying the site of the temple beneath its own ponderous ruins. This state of oblivion was assisted by the operations of the more modern inhabitants of Eleusis, whose wretched habitations overspread the area formerly comprised within the sacred boundary of the temple. Still, however, the site was marked by the massive blocks of the edifice, which the Eleusinians had not the power of converting to the purposes of the building, and which were visible above the accumulated soil of several centuries.’

‘The fragment of one column alone, about four feet in height,

visibly retained its original situation; the soil had accumulated so as to rise two feet above the pavement of the portico on which it stood; from hence it gradually sloped upwards towards the rear, where the accumulation of the ruins and the soil above it was fourteen feet, and had restored the ground to what was its natural form before it was cut away to make an artificial level for the basement of the Temple. Upon this slope, thus formed by the ponderous masses of the building, many of the modern habitations were erected; a circumstance which effectually prevented the investigation necessary to the developement of the entire plan. Along the range of steps in front of the portico, excepting for an interval of about twenty feet, a continued row of cottages had been built; but this did not prevent the artists of the mission from making their excavations, which discovered the pavement, in a state almost perfect, with the positions, clearly defined, of twelve columns, which formerly adorned the front of this celebrated building.'

A variety of laborious researches are related, from the whole collected and compared results of which the artists ventured to make out a general scheme of this most celebrated structure, a scheme certain in many of its parts, and probable in the rest. The original height of the columns of the portico could not be ascertained. The *cella* was judged to have been 'nearly a square, of something more than one hundred and sixty-six feet.' A very remarkable circumstance was the discovery of a pavement under the *cella* on a level of several feet below that of the pavement of the portico; an irregularity which, combined with other circumstances, induced a decided belief that this was not the actual floor of the temple, 'but that of a crypt, constructed for some purpose of theatrical deception, which we know to have been practised upon the candidates for initiation.' The circumstance that the rock was not cut down smooth, at the side, to the level of this platform, but left rough and protruding, might alone be decisive that this could not be the visible pavement of the *cella*.

Some future mission of dilettanti may perhaps be able, and may judge it an expense well bestowed, to purchase some of the wretched hovels, and complete at leisure the investigation; from which, however, it is not very probable we should receive any very material aids toward the more perfect knowledge of the economy of the ancient delusions practised in this recess. Whatever in those imposing rites remains still in the dark, will probably be retained in that mystery till—not the relics of the temple, but its hierophants, shall be raised from beneath the ground.

It should be noticed that the typography of the volume is worthy of its association with so much elegance. There are several incorrectnesses of composition, which we wonder to see admitted within the *peribolus* of so classical and splendid a literary structure.

Art. V. *The Life of Philip Melancthon*, comprising an Account of the most important Transactions of the Reformation. By Francis Augustus Cox, A. M. Second Edition. 8vo. Price 14s. Gale and Fenner. London. 1817.

AMONG the illustrious characters who suddenly shone forth with brilliant display, at the period of the Reformation, the subject of the present memoir was one of the best and brightest. He was, we think we may say expressly formed by Divine Providence, to be the friend, coadjutor, and counsellor, of the principal leader of the Great Cause. While Luther had eminently the qualities in which Melancthon was deficient, and without which his task could never, humanly speaking, have been accomplished, the latter had precisely the portion of calmness, wisdom, and prudence, which was necessary to assuage the fiery temperament of Luther. That he was sometimes too gentle, too cautious, is, we imagine, undeniable; but, on the other hand, his concessions, though they might have ultimately endangered principle, never, that we recollect, went the length of abandoning it. The intrepid defiance with which Luther threw down the gauntlet in the very face of the Papal power, might have shaken stronger nerves than Melancthon's, and we cannot wonder if his milder and less martial spirit shrunk from the anticipation of so disproportionate a conflict, and preferred a safer enmity, a more gradual and concealed invasion. Luther's sole deference, was to truth. He searched for it honestly and diligently; and when he had found it, he went the shortest way to its propagation. He set fire at once to the sanctuary of error; careless if, while the whole world was enlightened by the blaze, a few individuals might be scorched by the flame. Melancthon, with equal veneration for truth, had more regard for his own repose, and for the tranquillity of mankind; and would have preferred an easier and more circuitous way of demolishing the 'edifice of lies.' When, however, the strife had actually begun, Melancthon did not desert his post, but was to Luther a firm support and a faithful "fellow worker."

Bossuet, in his "*Histoire des Variations*," a work which required only a purer cause, to make it the very ablest of its kind, has taken great pains to range Melancthon on his own side, in condemning the conduct of the Reformation. He represents him as an amiable, well-judging man, influenced by the decay of discipline in the Catholic Church, (though on the whole approving its doctrine and system,) to assent to the easier measures of the Reformers; and led afterwards, rather by the force of circumstances than of conscience, to mingle himself with their cause. In order to establish this opinion, he has sifted with

the keenest vigilance, the life and writings of Melancthon, and selected with consummate artifice and dexterity, every document that could make for his purpose. All these materials he has so arranged, as to produce the strongest possible effect; and the mass of evidence thus procured, must appear, not merely to Papists, but to all superficial inquirers, not far short of demonstration. A little fair reflection, however, must effectually rescue Melancthon from the imputation of doubtful principle. In the first place, some of Bossuet's statements are questionable altogether, and others are susceptible of a different interpretation from that which he gives them. But besides this, his principal materials are drawn from Melancthon's letters, in which the Reformer expresses, with the utmost frankness, his feelings, as called forth by recent occurrences. It formed no part of Bossuet's intention, to weigh his evidence in an impartial balance; and he consequently allows nothing for collateral circumstances, nor for transient, though strong impressions. He dissects sentences from their explanatory context, pays no regard to what precedes or follows, but takes whatever suits him, *per fas aut nefas*, in order to effect his purpose of representing the real and ostensible opinions of Melancthon, as at variance with each other, and of throwing his weight into the scale of that very party, which he constantly and conscientiously opposed. Nothing can be more striking, and setting aside the want of good faith, nothing can be more admirable, than the unrivalled dexterity with which he makes use of the personal character of Erasmus, as a weapon against the Reformation. Erasmus really was to the Papists, what Bossuet makes Melancthon to have been to the Protestants, and consequently he might in the same way, and with greater truth, have been arrayed against them; but Bossuet contrives in the most masterly way imaginable, to mask this weak point, and to place Erasmus in the very front of his battle. This is exceedingly skilful, but to the last degree disingenuous; and it still remains undeniably true, that the Papist Erasmus was a timid dissembler, while the Protestant Melancthon was, allowing for human frailty, immovable in his fidelity to principle.

Philip Melancthon was born at Bretten, in Saxony, on the 16th February, 1497: his family name was Schwartzerd, (i.e. *Black earth*,) of which his common appellation is a Greek translation. His first tutor seems to have been his maternal grandfather. He studied Latin under John Hungarus, and Greek under Simlerus. After a residence of three years at the university of Heidelberg, he removed to Tübingen, where he took his degree, and gave public lectures. In early life, he had attracted the admiration of the celebrated Capnio; and, while at the last named university, he enjoyed the correspond-

ence of Erasmus. Mr. Cox regrets the absence of the materials necessary to form a correct estimate of the gradual progress of Melancthon's mind, from the obscurity of his original views, and the errors of his education, to that soundness of faith and enlargement of religious knowledge, which he afterwards attained. We have not at present the leisure, nor indeed the space requisite for this inquiry; but we should certainly have expected that a close investigation of the works, correspondence, and memorials of Melancthon, would afford at least some hints for the illustration of this important period of his moral and intellectual experience. His residence at Tübingen was limited to the term of six years; and at the early age of twenty-one, in August, 1518, he was appointed to the Greek Professorship in the university of Wittemberg.

‘ Upon the fourth day after his arrival at Wittemberg he commenced his public duties as a Professor in the customary mode of delivering an oration, which attracted an unusual degree of applause. Luther is lavish in his commendations, and in a letter addressed to Spalatine he says that it was inconceivably learned and elegant, and excited such universal admiration, that every one forgot the comparative meanness of Melancthon's personal appearance. In consequence of his settlement at Wittemberg, immense numbers crowded to the university, and his audience sometimes amounted to fifteen, and even five and twenty hundred persons. He had the honour of being Luther's instructor in the Greek language.

‘ It is amusing enough to hear the terms in which M. Baillet mentions the intimacy which from this moment commenced between Melancthon and Luther. “ Being called to Wittemberg,” says he, “ in the twenty-second year of his age, *Melancthon fell into the hands of Luther, who abused his easy disposition, and availed himself of all those fine talents which ought to have been devoted to the service of the Catholic church!*” ’ p. 32.

The age in which Melancthon appeared, was remarkable for intellectual activity. The systems of the ancient and modern schools, were subjected to severe examination; and although in the rejection of what appeared useless or injurious, there might be too little discrimination exercised, yet, on the whole, the result was eminently favourable to the cause of philosophy and religious truth. Luther's bold and intrepid spirit threw off at once and altogether the trammels of Aristotle and the schools; but Melancthon's calmer judgement laid them under profitable contribution.

‘ Melancthon was considered in the German schools in the light of a COMMON PRECEPTOR. Uniting the study of the Aristotelian philosophy with ancient learning in general, the plan which he adopted was to extract out of Aristotle all that was essentially good, to illustrate it by the aids of literature and genuine criticism, and to adapt it to the principles of true religion. Nor did he follow Aristotle

implicitly ; whatever was valuable in the writings or doctrines of the Stoics and Platonics, and whatever his own genius suggested, was incorporated into his system.

' The plan was pursued in most of the German academies under the sanction both of the civil and ecclesiastical authorities, and from its first promoter was denominated the *Philippic method*.' pp. 50—51.

His academic career was brilliant and popular. While his main attention was directed to the highest objects, he did not neglect to unfold to his 'crowded auditories' the rich sources of classical knowledge; and Luther, whom he instructed in the Greek language, speaks in raptures of his deep and various learning. We shall refrain from making any reference to that peculiar period of Melancthon's life, at which he seems to have taken up clear and decided views and resolutions respecting the great controversy which then agitated the public mind. It would not be possible to trace his conduct and convictions, without blending much of the history of that portion of the Reformation, which is most generally and familiarly known. In the year 1520, he married Catharine Crappin, a pious and amiable woman.

' His matrimonial connection was not only a happy, but a very lasting one. Formed for each other, this favoured pair were not destined to suffer the pangs of early separation ; but lived, so far as can be ascertained, in undisturbed harmony for thirty-seven years. They had four children, two sons and two daughters. Of the former little or nothing is known. It seems probable they died in early life.' p. 136.

Anne, the eldest daughter, who is described as 'handsome and accomplished,' married George Sabinus ; and the younger was, in 1550, united to the celebrated Casper Peucer. The most remarkable feature in the character of Melancthon, his gentleness and sweetness of disposition, was very strikingly exemplified in his domestic arrangements, for 'it formed a part of them never to refuse an applicant, and all those who sought an interview either on business or from curiosity, enjoyed free access.' At the same time, we are a little mortified at the contents of a note which seems to accuse him of slovenliness. The politic imprisonment of Luther in the castle of Wartenberg, placed Melancthon in very trying circumstances ; his timidity and constitutional hypochondriacism rendered him altogether unfit to occupy the post of leader, while his wisdom and integrity made him an admirable second. His indecision was strongly contrasted with the firmness and promptness of Luther in the case of the Anabaptists. When they conversed with Melancthon, he doubted and hesitated ; but in their very first interview with Luther, he addressed them in

the language of Scripture : "The Lord rebuke thee, Satan." We have not room to enter into the details of the Antinomian and Sacramental controversies, of which Mr. Cox has given a clear, though somewhat superficial history. The following passage shews in so strong a light Luther's affectionate feelings towards Melancthon, and his high and just estimate of his worth, that we shall extract it, though it is not particularly illustrative of any point immediately in question.

'In the present year Luther wrote a preface to the second edition of Melancthon's Commentary on the Epistle to the Colossians. He speaks of it as a book small in size, but great in point of matter and useful tendency, and affirms, with extraordinary frankness, that he preferred the writings of Melancthon to his own, and was much more desirous that they should be published and read. "I," says he, "am born to be for ever fighting with opponents, and with the devil himself, which gives a controversial and warlike cast to all my works. I clear the ground of stumps and trees, root up thorns and briars, fill up ditches, raise causeways, and smooth the roads through the wood: but to Philip Melancthon it belongs, by the grace of God, to perform a milder and more grateful labour—to build, to plant, to sow, to water, to please by elegance and taste. O happy circumstance, and shame to their ingratitude, who are not sensible of it! Had such a publication as this appeared twenty years ago, what an invaluable treasure would it have been esteemed! But now we resemble the Israelites, who loathed the manna, and sighed for the garlic and the onions of Egypt. A time will come when the loss of such advantages will be deplored in vain." ' p. 256.

The most active and brilliant period of Melancthon's life, was during the year 1530, when he was called upon to defend the Protestant cause, before the Diet of Augsburg. He was put forward by his own party, as the ablest among a host of able men; and he appears, on the whole, to have acquitted himself admirably. So completely did he keep his temper, that the Papists thought him continually on the point of giving way; and so firmly did he maintain his ground, that they were not able, either by fraud or force, to bear him back from a single important point. Instead of putting himself under the necessity of abridging the Augustan Confession, in consequence of printing it in large type, and in the body of the work, we think that Mr. Cox would have done well had he inserted it entire in the Appendix.

'It is reported of William, Duke of Bavaria, who vehemently opposed the doctrine of the gospel, that as soon as the confession was read, he asked Eckius whether they might overthrow this doctrine out of the Holy Scriptures. "No," replied Eckius, "by the Holy Scriptures we cannot overthrow it, but we may by the fathers." Upon which Cardinal Albert, archbishop of Mentz, said to the Duke of Bavaria, "Behold how finely our divines support us! The Pro-

testants prove what they say out of the Holy Scriptures, but we have our doctrine without Scripture.' p. 327.

'It is said, that during the Imperial Diet of Augsburg, Albert, Archbishop of Mentz, had by some means obtained a Bible, and read it attentively for four hours, when one of his council suddenly entering his chamber, asked, with much astonishment, what his Highness was doing with that book? To which he replied, "*I know not what this book is, but sure I am, all that is written therein is quite against us.*"' p. 343.

It will not be possible for us even partially to recapitulate the various concerns which exercised the attention, the skill, and the temper of Melancthon. He had a double task to perform, for the impetuosity of Luther frequently marred the work which seemed to be in progress towards amicable adjustment; and the lover of peace must have frequently had the utmost difficulty to preserve, unbroken, the link of amity, which bound him to his turbulent associate. In 1535, Francis I. of France, with an earnestness of which we greatly suspect the sincerity, pressed Melancthon to visit him; and Henry VIIIth, with motives not more pure, testified yet greater anxiety for an interview; but neither of the invitations was complied with. The principal object of Henry seems to have been to procure the 'sanction of the Wittenberg divines to the divorce of the Queen Catharine.' In this, however, he was disappointed, for their opinion was decidedly in opposition to his desire. We wish Mr. Cox had not, to use a parliamentary phrase, *blinked the question*, on the subject of Melancthon's conduct, in a similar, but far more embarrassing dilemma, when a different individual referred the same point to him for decision. It seems that the Landgrave of Hesse, a strenuous partisan of the Reformation, found one wife insufficient, and threw out something like menaces, to induce Luther and Melancthon to allow him to keep two. If we may trust Bossuet, the only authority to which we can, at the present moment, refer, their conduct was timeserving and disingenuous in the extreme. We observe, however, that the Bishop, who is not always quite worthy of confidence, refers to Varillas, a writer proverbially apocryphal. This affair so agitated the mind of Melancthon, as to endanger his life.

'Being in consequence of this indisposition detained at Vinaria, he experienced the kindest attentions from the Elector and his friends, who immediately sent for George Sturciad, a physician of Erfurt, to whom he was peculiarly attached. Luther also hastened to his friend; and his cheering presence contributed not a little to aid the powers of medicine in producing his convalescence. As he had previously felt a deep persuasion that he should die, he had written his will, and deposited it with Cruciger; and on his way, while

crossing the Elbe, he suddenly uttered what happily proved an unfounded prediction.

“*Viximus in Synodis et jam moriemur in illis.*”

In councils we have lived, in councils now shall die.

The interesting account written by Solomon Glass, and preserved amongst the original manuscripts of the German princes, shall be presented to the English reader. “When Luther arrived, he found Melancthon apparently dying. His eyes were dim, his understanding almost gone, his tongue faltering, his hearing imperfect, his countenance fallen, incapable of distinguishing any one, and indisposed to all nourishment. At such a sight Luther was in the most terrible consternation, and turning to those who had accompanied him in his journey, exclaimed, ‘Alas, that the devil should have thus unstrung so fine an instrument!’ Then, in a supplicating posture, he devoutly prayed, ‘We implore thee, O Lord our God; we cast all our burdens on thee, and WILL CRY TILL THOU HEAREST US, pleading all the promises which can be found in the Holy Scripture respecting thy hearing prayer, so that THOU MUST INDEED HEAR US, to preserve at all future periods our entire confidence in thine own promises.’ After this he seized hold of Melancthon’s hand, and well knowing the extreme anxiety of his mind, and the troubled state of his conscience, said, ‘Be of good courage, Philip, YOU SHALL NOT DIE: although God has always a sufficient reason for removing us hence, he willeth not the death of a sinner, but rather that he should be converted and live;’ it is his delight to impart life, not to inflict death. God has received into his favour the greatest sinners that ever existed in the world, namely, Adam and Eve, much more will he not cast thee off, my dear Philip, or permit thee to perish in grief and guilt. Do not therefore give way to this miserable dejection and destroy thyself, but trust in the Lord, who can remove it, and impart new life.’ While he thus spake, Melancthon began visibly to revive, as though his spirit came again, and was shortly restored to his usual health.”

‘After his recovery, Melancthon wrote thus to Camerarius:—“I cannot express the pain I have suffered during my illness, some returns of which I often feel. I witnessed at that period the deep sympathy of Luther, but he restrained his anxieties, that he might not increase mine, endeavouring to raise me from my desponding state of mind, not only by admitting kind consolation, but salutary reproof. If he had not come to me, I should certainly have died.” p. 406.

At the Diet of Ratisbon, Melancthon bore a conspicuous part, and in 1543, was deputed to Cologne, to assist the Archbishop in the reformation of his ‘diocese.’ This ecclesiastical sovereign, who is represented by Bossuet as a man of consummate ignorance, seems to have been deficient only in the knowledge of the Latin and Greek languages. He was well read in his vernacular literature, and, in the present instance, appears to have exercised a sound discretion, to have exhibited every mark of a vigorous and disciplined mind. The death of Luther, in 1546, at a most critical season, when the dangers which threat-

ened the Protestant states seemed thickening in every quarter, agitated Melancthon with the keenest apprehension. His conduct relating to the *Interim*, though the subject of much misrepresentation, appears to have been unimpeachable ; nothing can be more explicit than the following language.

‘ We have been lately written to and admonished not to preach, teach, or write against this Interim, but necessity thus compels us to say thus much with all humility of mind, that we will not alter in what we have hitherto taught in our churches ; for NO CREATURE POSSESSES POWER OR AUTHORITY TO CHANGE THE WORD OF GOD, and it is at every one’s peril to deny or forsake the known truth. As therefore this Interim is opposed in many of its articles to the truth we have advocated, we feel it necessary to publish, in a Christian spirit, an explicit answer ; *the danger incurred by this measure we cheerfully face, committing all to the eternal God, the Father of our Lord Jesus Christ.* And as of his infinite goodness, he has gathered to himself a church in these realms, by means which surpass the wisdom and thoughts of all men, we earnestly pray that he will always uphold, preserve and place it under a good and righteous superintendency.’ p. 474, 5.

The treaty of Passau gave a season of quiet to the Reformers, which they spent in wrangling, and Melancthon was entangled in disputes, from which he did not, as it appears to us, always extricate himself so triumphantly as his biographer seems to think. His conduct, in the case of Servetus, meets with merited reprobation ; though we are told somewhat quaintly of ‘ the opinion of the *amiable* Melancthon on this *odious* transaction,’ and that his opinion was decidedly in favour of that detestable assassination.

The narrative of Melancthon’s last illness, is exceedingly interesting. Its entire and minute authenticity is fully ascertained by the attestation of the professors of Wittemberg, under whose united sanction the original was published. We extract from it the last bright scene of Melancthon’s glorious life.

‘ Upon being asked by his son-in-law if he would have any thing else, he replied in these emphatic words—“ ALIUD NIHIL—NISI CÆLUM.” i. e. NOTHING ELSE—BUT HEAVEN ! and desired that he might not be any further interrupted. Soon afterwards he made a similar request, entreating those around him who were endeavouring, with officious kindness, to adjust his clothes, “ not to disturb his delightful repose.” After some time his friends united with the minister present in solemn prayer, and several passages of Scripture, in which he was known always to have expressed peculiar pleasure, were read, such as, “ Let not your heart be troubled, ye believe in God, believe also in me. In my Father’s house are many mansions.” “ My sheep hear my voice, and I know them, and they follow me ;” particularly the fifth of the Romans, and the triumphant close of the eighth chapter, commencing, “ If God be for us, who can be against

us." Many other parts of Scripture were recited, and the last word he uttered was the German particle of affirmation *Ia*, in reply to Vitus Winshemius, who had inquired if he understood him while reading. The last motion which his friends, who surrounded him to the number of at least twenty, could discern, was a slight motion of the countenance which was peculiar to him when deeply affected with religious joy!—"Mark the perfect man and behold the upright, for the end of that man is peace!"

At length, "in the midst of solemn vows and supplications," at a quarter of an hour before seven o'clock in the evening, of the *nineteenth of April, one thousand five hundred and sixty*, at the age of *sixty-three years two months and three days*, he gently breathed his last." pp. 550, 551.

Mr. Cox has availed himself with great diligence of the most respectable authorities. His margin exhibits the names of the best writers on the subject which he has selected for the exercise of his talents, and the contents of his pages shew that the originals are not referred to merely for ostentation. We would, however, recommend, in the event of a third edition, the erasure of the concluding passage of the Preface, in which Mr. C. congratulates himself, somewhat ostentatiously, on having raised 'from the long interment of three centuries, the character and the glory of one of the brightest ornaments of religion and literature.' The fame of Melancthon, previously to the *era* of Mr. C.'s work, was not dead and buried; his 'character and glory' had not ceased to be universally admired and venerated; and we regret that a respectable book should be disfigured by so idle a vaunt.

Art. VI. *Harold the Dauntless*; a Poem, in Six Cantos. By the Author of "The Bridal of Triermain." fcap. 8vo. pp. 200. Price 7s. 6d. Longman and Co. 1817.

THE characteristic of this poem, without doubt, is spiritedness. The higher attributes, the finer phrenzies of the poet, the Author certainly does not possess, at least, does not exhibit here. But the tale flows on, and carries the reader on with it, without fatigue and without listlessness. We do not often stop, it is true, to read a page over again; but we are always ready for the next.

The story is ill brought out, especially towards the end; nor is it very original. A hero, of passions and manners that would throw a modern degenerate fair one into hysterics, followed, 'over bush, over briar, thorough flood, thorough fire,' by a page whose fair cheek, silky hair, and soft voice, sufficiently betray her sex to every eye but her master's, is no novelty to the reader of these days. Harold's picture, it must be owned, is sufficiently repulsive.

' Young Harold was feared for his hardihood,
 His strength of frame, and his fury of mood;
 Rude he was and wild to behold,
 Wore neither collar nor bracelet of gold,
 Cap of vair nor rich array,
 Such as should grace that festal day:
 His doublet of bull's hide was all unbraced,
 Uncovered his head and his sandal unlaced;
 His shaggy black locks on his brow hung low,
 And his eyes glanced through them a swarthy glow;
 A Danish club in his hand he bore,
 The spikes were clotted with recent gore;
 At his back a she-wolf, and her wolf-cubs twain,
 In the dangerous chase that morning slain.' pp. 17, 18.

' I was rock'd in a buckler and fed from a blade;
 An infant, was taught to clap hands and to shout,
 From the roofs of the tower when the flame had broke out;
 In the blood of slain foemen my finger to dip,
 And tinge with its purple my cheek and my lip.—' p. 22.

Such was ' Harold the Dauntless, Count Witikind's son;' and such, it seems, was his father before him.

' Count Witikind came of a regal strain,
 And roved with his Norsemen the land and the main.
 Woe to the realms which he coasted! for there
 Was shedding of blood, and rending of hair,
 Rape of maiden, and slaughter of priest,
 Gathering of ravens and wolves to the feast:
 When he hoisted his standard black,
 Before him was battle, behind him wrack,
 And he burn'd the churches, that heathen Dane,
 To light his band to their barks again.' pp. 9, 10.

But in time even Count Witikind grows old, and finding his ' armour full weighty to bear,' begins on the remonstrance of ' St. Cuthbert's bishop,' the ' holy and grave,' to think of making ready for another world. This, however, he is not so simple as to do, without making, at the same time, some provision for the present life.

' Give me broad lands on the Wear and the Tyne,
 My faith I will leave, and I'll cleave unto thine.'

The lands are given, and Count Witikind is baptized;—with his concubine Hilda, we suppose, as he goes to the font leaning on her arm.

' — he bent his head at the font of grace;
 But such was the griesly old proselyte's look,
 That the priest who baptized him grew pale and shook;
 And the old monks mutter'd beneath their hood,
 " Of a stem so stubborn can never spring good!" p. 16.

The greeting of Harold, on his return, is not very dutiful, nor very courteous.

‘ “ What priest-led hypocrite art thou,
With thy humbled look and thy monkish brow,
Like a shaveling who studies to cheat his vow ?
Can’st thou be Witikind the Waster known,
Royal Eric’s fearless son,
Haughty Gunhilda’s haughtier lord,
Who won his bride by the axe and sword ;
From the shrine of St. Peter the chalice who tore,
And melted to bracelets for Freya and Thor ;
With one blow of his gauntlet who burst the skull,
Before Odin’s stone, of the mountain bull ?
Then ye worshipp’d with rites that to war-gods belong,
With the deed of the brave, and the blow of the strong,
And now, in thine anger to dotage sunk,
Wilt thou patter thy crimes to a shaven monk,
Lay down thy mail-shirt for clothing of hair,
Fasting and scourge, like a slave, wilt thou bear ?
Or, at best, be admitted in slothful bower
To batten with priest and with paramour ?
O ! out upon thine endless shame !
Each Scald’s high harp shall blast thy fame,
And thy son will refuse thee a father’s name.” ’ pp. 18-20.

Old Witikind, Christian albeit, was not a man to bear this ; so he very judiciously sends off his son ‘ to the wolf and the ‘ bear in her den,’ and goes in to the feast and the revel. We hope modern Christenings are not conducted after the fashion of Count Witikind’s, especially if ‘ good bishops’ are by.

‘ The mead flow’d around and the ale was drain’d dry,
Wild was the laughter, the song, and the cry ;
With Kyrie Eleisen came clamorously in
The war-songs of Dancesman, Norweyan, and Finn,
Till man after man the contention gave o’er,
Outstretch’d on the rushes that strew’d the hall floor.’ p. 25.

In the mean time, Harold is wandering on the wold. Of course there is a tempest,—*poeticé*,—‘ deep thunder,’ ‘ red lightning,’ ‘ flashing of rain,’ and so forth. Nobody, however, thinks of Harold, but ‘ the flaxen-hair’d Gunnar, old Ermen-garde’s son ;’ *alias* Eivir, old Ermengarde’s daughter. This lady, attracted by we know not which of Harold’s ‘ good qualities,’ resolves to follow him ; so, entering the hall, and ‘ heeding full little of ban or of curse,’ she seizes on the purse of the Prior of Jorvaux, the mantle of St. Meneholt’s abbot, the keys of old Hildebrand, the seneschal, and the bishop’s palfrey, and sets off in pursuit of her lover. Their wanderings the poet does not think fit to follow ; and we hear no more of them till Harold finds one Metelill, ‘ a woodland maid,’—not of the happiest lineage, for her father is a poacher, and her mother a witch ;—and finding her lineaments not disagreeable, determines

upon making her his wife. Of course Eivir is somewhat disquieted at this, and ventures, with much the same feeling, we should think, as a man would trespass into a tiger's den, to hint and surmise against poor Metelill. This introduces a pretty song.

“ How now, fond boy?—Canst thou think ill,”
Said Harold, “ of fair Metelill?”—

“ She may be fair,” the page replied,
As through the strings he ranged,—

“ She may be fair ; but yet,”—he cried,
And then the strain he changed,—

“ She may be fair,” he sang, “ but yet
Far fairer have I seen

Than she, for all her locks of jet,
And eyes so dark and sheen.

Were I a Danish knight in arms,
As one day I may be,

My heart should own no foreign charms,—
A Danish maid for me.

“ I love my father's northern land,
Where the dark pine-trees grow,
And the bold Baltic's echoing strand
Looks o'er each grassy oe.

I love to mark the lingering sun,
From Denmark loth to go,
And leaving on the billows bright,
To cheer the short-lived summer night,
A path of ruddy glow.

“ But most the northern maid I love,
With breast like Denmark's snow,
And form as fair as Denmark's pine,
Who loves with purple heath to twine
Her locks of sunny glow;
And sweetly blends that shade of gold
With the cheek's rosy hue,
And Faith might for her mirror hold
That eye of matchless blue.

“ 'Tis her's the manly sports to love
That southern maidens fear,
To bend the bow by stream and grove,
And lift the hunter's spear.
She can her chosen champion's fight
With eye undazzled see,
Clasp him victorious from the strife,
Or on his corpse yield up her life,—

A Danish maid for me.” ’ pp. 96-99.

Metelill, however, was pre-contracted to Lord William, and besides, Harold is not looked upon as the most agreeable son-in-law. Accordingly, he is urged,—in hopes that he may perish

in the exploit,—to claim his father Witikind's property, 'the broad lands on the Wear and the Tyne;' for Count Witikind is now dead, and the church had resumed her gift. The chapter of Durham is met, when their ghostly conferences are disturbed by the unwelcome intrusion of Harold. His entrance is not very gentlemanly, nor his address exceedingly ceremonious.

————— ' a giant hand
Shook oaken door and iron band,
Till oak and iron both gave way,
Clash'd the long bolts, the hinges bray,
And ere upon angel or saint they can call,
Stands Harold the Dauntless in midst of the ha .
' " Now save ye, my masters, both rocket and rood,
From Bishop with mitre to Deacon with hood !
For here stands Count Harold, old Witikind's son,
Come to sue for the lands which his ancestors won."
The Prelate look'd round him with sore troubled eye,
Unwilling to grant, yet afraid to deny,
While each Canon and Deacon who heard the Dane speak,
To be safely at home would have fasted a week :—
Then Aldingar roused him and answer'd again,
" Thou suest for a boon which thou canst not obtain ;
The church hath no fiefs for an unchristen'd Dane.
Thy father was wise and his treasure hath given
That the priests of a chantry might hymn him to heaven ;
And the fiefs which whilome he possess'd as his due,
Have lapsed to the church and been granted anew
To Anthony Conyers and Alberic Vere,
For the service Saint Cuthbert's bless'd banner to bear,
When the bands of the North came to foray the Wear.
Then disturb not our conclave with wrangling or blame,
But in peace and in patience pass hence as ye came."
' Loud laugh'd the stern Pagan—" They're free from the
care
Of fief and of service, both Conyers and Vere,—
Six feet of your chancel is all they will need,
A buckler of stone and a corslet of lead.—
Ho, Gunnar!—the tokens!"—and sever'd anew,
A head and a hand on the altar he threw.' pp. 110-12.

Truly not without reason, saith the prelate, on the departure of Harold, ' never of counsel had bishop more need.' Three counsellors only give their opinion in this matter: the reader will be amused with the righteousness of the first two, and the wisdom of the third. Vinsauf proposes to invite him to a feast, make him drunk, and imprison him. Walwayn would make him a present of a certain refreshing cordial, of which we are told, ' one drop had been frenzy, and two had been death.'

Anselm would treat him like a second Hercules, send him on an adventure 'might cumber him long.' The adventure follows.

' The Druid Urien had daughters seven,
Their skill could call the moon from heaven ;
So fair their forms and so high their fame,
That seven proud kings for their suitors came.

King Mador and Rhys came from Powis and Wales,
Unshorn was their hair, and unpruned were their nails ;
From Strath Clwyde came Ewain, and Ewain was lame,
And the red-bearded Donald from Galloway came.

' Lot, King of Lodon, was hunch-back'd from youth ;
Dunmail of Cumbria had never a tooth ;
But Adolf of Bambrough, Northumberland's heir,
Was gay and was gallant, was young and was fair.

' There was strife 'mongst the sisters, for each one would
have

For husband King Adolf, the gallant and brave,
And envy bred hate, and hate urged them to blows,
When the firm earth was cleft, and the Arch-fiend arose !

' He swore to the maidens their wish to fulfil—
They swore to the foe they would work by his will.
A spindle and distaff to each hath he given,
" Now hearken my spell," said the Outcast of heaven :

' " Ye shall ply these spindles at midnight hour,
And for every spindle shall rise a tower,
Where the right shall be feeble, the wrong shall have power,
And there shall ye dwell with your paramour."

' Beneath the pale moonlight they sate on the wold,
And the rhimes which they chaunted must never be told ;
And as the black wool from the distaff they sped,
With blood from their bosom they moisten'd the thread.

' As light danced the spindles beneath the cold gleam,
The castle arose like the birth of a dream—
The seven towers ascended like mist from the ground,
Seven portals defend them, seven ditches surround.

' Within that dread castle seven monarchs were wed,
But six of the seven ere the morning lay dead ;
With their eyes all on fire and their daggers all red,
Seven damsels surround the Northumbrian's bed.

' Well chanced it that Adolf the night when he wed
Had confess'd and had sain'd him ere boune to his bed ;
He sprung from the couch and his broadsword he drew,
And there the seven daughters of Urien he slew.

' The gate of the castle he bolted and seal'd,
And hung o'er each arch-stone a crown and a shield ;
To the cells of Saint Dunstane then wended his way,
And died in his cloister an anchorite grey.

' Seven monarchs' wealth in that castle lies stow'd,
The foul fiends brood o'er them like raven and toad,
Whoever shall guesten these chambers within,
From curfew till matins, that treasure shall win.

But manhood grows faint as the world waxes old!
There lives not in Britain a champion so bold,
So dauntless of heart, and so prudent of brain,
As to dare the adventure that treasure to gain.

The waste ridge of Cheviot shall wave with the rye,
Before the rude Scots shall Northumberland fly,
And the flint cliffs of Bambro' shall melt in the sun,
Before that adventure be peril'd and won.

' " And is this my probation?" wild Harold he said,
" Within a lone castle to press a lone bed?—
Good even, my Lord Bishop,—Saint Cuthbert to borrow,
The Castle of Seven Shields receives me to-morrow."

pp 125—133.

Harold sets out upon the task. On his way he meets his father's ghost, who tells him, after rather too long a dialogue, to resist the next temptation to wrath.

' If thou yield'st to thy fury, how tempted soever,
The gate of repentance shall ope for thee NEVER.'

Temptation soon occurs, nothing less than the marriage-procession of Metelill, and Lord William. The witch, her mother, had deemed Harold dead, and, with the following gentle *enroi* to his soul,

' Evil repose may his spirit have,—
May hemlock and mandrake find root in his grave,—
May his death-sleep be dogg'd by dreams of dismay,
And his waking be worse at the answering day !'

had prepared her daughter for the wedding. Harold, of course, overcomes, for the first time, his fury, spares Lord William, sleeps in the Castle of the Seven Shields, recognises a female in his page, and becomes a Christian knight and a Christian bridegroom :

' And of Witikind's son shall the marvel be said,
That on the same morn he was christened and wed.'

Art. VII. *Advice on the Study and Practice of the Law*; with Directions for the Choice of Books. Addressed to Attorney's Clerks. By William Wright. 8vo. pp. 180. Taylor and Hessey. London. 1815.

CONSIDERING that there is scarcely a family in the metropolis, among the middle classes of society, but has a relative, more or less immediate, connected with some branch of the profession of the law, and considering too the anxiety which

parents very naturally and laudably feel, that those whom they have fondly selected as candidates for professional success, should possess all the advantages which can be derived from the preceptive information of the skilful and the experienced, a publication like that before us, can hardly be ranked among those which the inquisitive eye of literary curiosity passes over on the counter of the bookseller, as a matter of exclusive interest to the professional practitioner. This is not a period when the inquisitiveness of the human mind is limited to its own immediate concerns. Society at large very justly recognises its own interests as implicated in the general character of the learned professions; and the zeal and fidelity of the pulpit, the advancement of medical science, and the integrity and proficiency of lawyers, are all subjects on which the thinking part of mankind feel that they are more than speculatively concerned.

Devotedness to the legal profession may, from the most obvious causes, be stated as daily on the increase. Naval and military prospects cut off by a period of profound peace; reductions in every branch of the civil department, rendering official desks in the pay of government less accessible; mercantile establishments paralysed and retrenching; and church preferment, which has long ceased to hold out encouragement to *unconnected* talent to incur the burden of university education, becoming more and more the subject of pecuniary barter, as the demands upon pecuniary resources become more widely extended by the increasing scale of modern expenditure: these and many more features of the present period, have united to point the attention of parents and relatives to 'the profession,' as one of the few remaining resources on which affectionate anxiety can place any thing like reliance. In a great measure, probably, has it been lost sight of, that the very circumstances which have occurred to point out this department as a preferable path for youthful hopes, are those identical circumstances which have rendered success in it considerably more equivocal. Taken in the aggregate, the scale of professional profit is most assuredly the scale of national prosperity. Its elevations and depressions are consequential. It is the general affluence attendant on national prosperity, that makes men bold and venturous in the pursuit of dubious rights, and vindictive in the resentment of real or suppose injuries. In the transfer of property, decidedly the most lucrative branch of the legal profession, the quantum of business is as distinctly governed by the national affluence, as the quantum of the taxes, or the profits of trade. But we are far from intending to imply that parents have judged altogether wrong, in electing the Law as the foundation for that competence which, as so-

ciety is constituted, is, it is useless to deny, an essential ingredient of domestic happiness, or even domestic existence. Limited profits are better than a probability of starvation; and are better even than the temporary profuseness and sudden ruin which we so often behold in the mercantile world. But it would be folly to expect, that those causes which have straitened the avenues to wealth in every direction, have not had their due influence on professional incomes.

There was a time, we can almost recollect it, when the great mass of society had no other idea of an attorney, than as a creature whose business it was to set people together by the ears, and to make the most he could of them in the mean time;—rob them, if he could do it with impunity; and to fleece them at all events. The quaint ‘Characters’ which were so favourite a species of literary composition, about the reign of Charles I. afford some curious specimens of the real or ascribed *indiciæ* of this order of men. ‘An Attorney’ is thus portrayed by the well known Bishop Earle. ‘His antient beginning was a blue coat, since a livery, and his hatching under a lawyer; whence, though but pen-feathered, he hath now nested for himself; and with his hoarded pence purchased an office. Two desks and a quire of paper set him up, where he now sits in state for all comers. We can call him no great author, yet he writes very much, and with the infamy of the court is maintained in his *libels*. He has some smatch of a scholar, and yet uses Latin very hardly; and lest it should accuse him, cuts it off in the midst, and will not let it speak out. He is, contrary to great men, maintained by his followers, that is, his poor country clients, that worship him more than their landlord, and be they never such churls, he looks for their courtesy. He first racks them soundly himself, and then delivers them to the lawyer for execution. His looks are very solicitous, importing much haste and dispatch; he is never without his hands full of business, that is of paper. His skin becomes at last as dry as his parchment, and his face as intricate as the most winding cause. He talks statutes as fiercely as if he had “mooted” seven years in the Inns of Court, when all his skill is stuck in his girdle, or in his office window. Strife and wrangling have made him rich, and he is thankful to his benefactor, and nourishes it. If he live in a country village, he makes all his neighbours good subjects, for there shall be nothing done but what there is law for. His business gives him not leave to think of his conscience, and when the time or “term” of his life is going out, for doomsday he is secure; for he hopes he has a trick to “reverse judgement.”*

* *Microcosmography*, or a Piece of the World discovered: first published in 1628.

The ideas which dictated this character, were tenaciously preserved, through successive generations, by the assistance of the stage. That powerful delineator of character has, from time immemorial, been distinguished by peculiar courtesy to the profession of the law; and the same spirit which dictated 'Ignoramus,' is still to be found in modern comedy. A lawyer seems to have been universally considered as fair prize, by the writers for the stage, wherever he was found; and we can scarcely recall to our memory an instance where an ill-favoured *quiz*, in rusty black, with a great wig on his head, and a bundle of papers tied up in red tape in his hand, has been introduced on the stage, that he was not brought there to raise the laugh of the audience at blundering and absurd technicalities,* or to claim their abhorrence for the grossest *scoundrelism*.

The reign of the stage, however, as to matters of fact, is now nearly at an end. The increasing avocations of men, have brought the mass of society into more immediate contact with professional practitioners; and it has been discovered that that which was attributed as the *generic* character, was only the character of a *species*. That this species has long been rapidly on the decline, is, we are happy to admit, an undisputed fact; and we regard it as matter of serious interest to our higher feelings, because the existence of that species is disgraceful to human nature, and its reduction is, we rejoice to think, not merely the result of a revenue law, which excludes the necessitous from making an attorney's desk the field of their depredations, but of the general dissemination, through all the ranks of society, of a higher scale of moral feeling, of enlightened sentiment, and cultivated understanding. And they have made but little progress in the science of human nature, who imagine that great or general reformation can be effected by positive enactments, without the assistance of more powerful engines. We have long since learned by experience, the inefficacy of sump-

* It is remarkable, in an age when sciolism is, in so high a degree, the characteristic of polished society, that such gross ignorance should prevail of the proper signification of the most common legal words of art. We do not recollect an instance, in modern light reading, of an attempt at playfulness with the language of lawyers, that is not perfectly contemptible. What would be thought, in any refined society, of a person who should talk of the clavicles of the shin, or the patella of the brain; and yet much about as correct is the application of legal terms, that we generally meet with in works of invention. Our great dramatist knew better than to meddle with tools, before he had acquired the art of handling them. We believe it has escaped the observation of the ingenious author of the 'Essay on the Learning of Shakspeare,' that the bard had certainly read

tuary laws to check the progress of luxury; let us now learn that that system only is effective of radical reform, which is founded on the rectification of the habits of thought, and the principles of conduct.

But there is still one branch of the profession, which it is impossible to contemplate without indignation. The existence of 'jail-solicitors,' is a matter of necessity, so long as there shall exist a criminal police; because it is fitting—it is just—in the fallibility of human judgement, that the accused should have the assistance of that knowledge of the nature and rules of evidence, which shall enable him to put the accuser to the strictest and most conclusive proof. But it is a scandal to decency, it is a scandal to public order, that a race of men should be deriving a lucrative existence, in the face of day, from the open and habitual practice of defeating the machinery of justice. It is a well-known fact, that the hardened beings who have arrived at a certain degree of proficiency in the vicissitudes of lawless life, are in the habit of treating a commitment as an event of little greater importance, than as involving the loss of some pounds for the solicitor's bill. A novice who should display much dejection on the

'Coke upon Littleton,' or 'Perkins's Profitable Booke on Conveyancing.' Proofs of this occur at every step. Learned reader take a few.

'Parolles. Sir, for a cardecue he will sell the *fee-simple* of his salvation, the *inheritance* of it, and *cut th' intail from all remainders*, and *perpetual succession* for it perpetually.'

All's Well, &c. Act IV.

'Petruchio. And for that dowry, I'll assure her of
'Her widowhood, (*be it that she survive me,*)
'In all my Lands and Leases whatsoever :
'Let *Specialties* be th-efore drawn between us,
'That *Covenants* may be kept on either hand.'

Taming of the Shrew. Act II.

'S. Dromeo. There's no time for a man to recover his Hair that grows bald by nature.

'Ant. May he not do it by *Fine and Recovery*.'

Comedy of Errors. Act II.

'York. If you do wrongfully seize Hereford's right,
'Call in his *letters patents*, that he hath,
'By his *Attorneys General* to sue
'His *Livery*.'

K. Richard II. Act II.

Even Shakspeare however is sometimes caught tripping.

'Shyluck ————— Seal me there,
'Your *single Bond*, and in a merry sport
'If you repay me not on such a day,
'In such a place, such Sum or Sums as are
'Express'd in the *condition* : &c.

If the-Bond was *single*, there could be no *condition* annexed to it.

occasion, would not fail to be cheered by his better informed associates, with such language as, 'Never fear, lad, Jem ——— will get you off.' At a random calculation, it can hardly be much beside the truth, to say that three-fifths of the criminals who are committed for capital offences in this country, escape upon technical objections to forms, or minute subtleties on the artificial rules of evidence. If our criminal code is so behind-hand with the spirit of the age, as to make it necessary for the Judges themselves to be astute in discovering loop-holes for the escape of the offender, why do we not shake off the trammels of barbarousness, now that we have learned to disown its spirit? Why do we leave that to be effected by low chicanery and interested cunning, which ought to emanate from the enlightened mind of the nation? But we had almost forgotten that it is of lawyers, and not of law, that we purposed to speak.

One of the multitude of circumstances that distinguish the present age from those which have preceded it, is the accelerated progress of our arrival at manhood. The youths, who, had they lived two centuries ago, must have been content to contemplate, at an obscure distance, the period which should set them in motion on the vortex of the world, are now found active and important at the post of business. As if the span of life was incessantly contracting as the world travels onward down the tide of ages, we grow more and more impatient of the slow pace of time. It might be a curious speculation to trace this fact to its origin. Is it simply the result of an increased intelligence, of an accelerated motion in the machinery of education, and of the advanced state of human knowledge, diminishing the labour of acquirement? Or has it not been, in a greater degree, the consequence of the existing state of political economy, and the extended operations of national wealth and activity, rendering the demand for human labour, in all its modifications, almost before-hand with the supply? Is it not too, in some measure, attributable to the enormously increased expense of education, and of supplying the demands of human existence, which, under the influence of national wealth, and the consequent carelessness of expenditure, have multiplied to an extent far beyond the capacity of the bulk of parents to supply for any long duration? We shall however leave the solution to the inquisitive: of the fact itself there can be no question. All our ancient academic institutions have been compelled to reform their regulations, to keep pace with the increasing *gallop* of life. Look at the Universities. Look, as more nearly connected with our present subject, at the Inns of Court. Two centuries ago, barristers were chosen out of those who had studied *eight years* as Mootemen after leaving the University. Now, our young graduates are plunged at once into the mysteries of practice in

the chambers of the special pleader or the equity draftsman, and in two years, at most three, they are candidates for public confidence. One evil, however, has been generated by the forcing system of modern times, and that is a contempt for the severe and patient habits of study, which alone can produce profound attainments. From seeing, every day, men of superficial learning and indolent habits, making their way with success through the world, the impression of the indispensableness of great application, has become fainter and fainter, till the character of a student for the learned professions has become almost blended down with that of the thoughtless multitude, whose only concern is to scamper through the few set hours of business, and then enjoy themselves, for the rest of the day, in any mode of killing time that happens to suggest itself. We fear that Mr. Wright's well-intentioned *Advice on the Study of the Law*, has much to struggle against from this reigning evil; more perhaps than from any actual impracticability of pursuing the plan which he proposes. The course of reading which he lays down for the leisure hours of the young attorney, is such as is accomplished by few young barristers during the time of their novitiate. A dashing articulated clerk, who knows the run of the offices, is *au fait* at all the mysteries of sham pleas and special originals, and has gone through his stages in Bankruptcy, Chancery, and Conveyancing, would laugh at the idea of arriving at 'Tidd's Practice,' by the laborious route of 'The Law of Nature; 'The Law of Nations,' 'The Feudal Law,' 'The Civil Law,' 'The Constitution,' &c. So far, however, from derogating from the propriety of Mr. Wright's recommendations on this account, we think this the very reason that an attempt to infuse a more liberal and extended idea of professional proficiency, deserves the thanks of the public. 'Ignorant and iliberal practitioners,' Mr. Wright asserts very justly, 'there will be, so long as there are men who spend their youth in idleness or trifling amusements, instead of industriously studying those books from which alone a knowledge of the principles of jurisprudence can be obtained.' At the same time, we must confess that a youth who really possesses resolution or ardour sufficient to devote himself to severe study, finds himself unsupported by the habit of the age; the order of the day is against him. He gains little credit for what is accounted a work of supererogation. Thus at least it is among the mass. Some young men of studious propensities, may be fortunate enough to be connected with persons whose superior appreciation of the value of time, and of the necessity of intense application, will give a sanction and a stimulus to their aspiring resolutions; and great is the influence of judicious and respected friends, in enabling a young man to set at naught the ridicule of the blan-

dishments of the world. But generally speaking, the pleasure seeking habit of the age, and the immediate calls of social life, are too powerful to withstand the distant and speculative prospects of hard-earned erudition. The student is attacked too, on delicate grounds. The arguments of his gayer friends have a plausibility about them, which it requires no ordinary address to combat. He is attacked on the score of health : as if a hundred constitutions were not ruined by dissipation, where one is enfeebled by study. He is attacked on the score of friendship : his personal regard for his tempters is ingeniously held out as awaiting its test in the compliance with their solicitations. He is attacked on the score of gallantry : and who will venture to incur the odium of preferring the company of musty books to the witcheries of female society ? Besides, there is a seductive species of personal importance attached to an extensive intermixture with society, which is but too strikingly contrasted with the humble, undisplaying seclusion of the closet, where the solitary breast of the individual is alone the witness of its own importance, its own activity, and its own emotions. The man who writes for public applause, who secludes himself from social intercourse, to revel in the creation of his own mind, feels not this ; because he possesses a consciousness that the hours of retirement carry their recognition with them, and that it is only a different, a more permanent and extensive mode of intercourse with congenial souls. But the poor candidate for distant and contingent reputation, has none of this support : he feels that he is undervalued by the world ; that they and he have no communion of fellowship ; and a chilling feeling it is to the heart of a sensitive and ardent youth.

There is scarcely any article of conduct, in which a young man covetous of intellectual growth, and thirsty after knowledge, finds, in general, so much difficulty, as in regulating the degree of his intercourse with society. Opposite incitements are perpetually levying war on each other. On the one hand, a love of study, a deep sense of the magnitude of the object which is to be accomplished, and a full conviction of the impossibility of succeeding, but by resolute and habitual application, dictate to him the imperious necessity of persisting, even at the expense of much that he would not wantonly sacrifice, in no small degree of seclusion from those scenes, where society, in its more vivid and bewitching forms, at once unnerves the mind for the patient and laborious exercise of intellectual discipline, and fills it with images which are but too apt to intrude uncalled upon the hours of solitary study. On the other hand, besides the natural difficulty attending the pursuit of any course of conduct which deviates from the habits of the world, he cannot but feel that

he has other requisitions to answer, besides the high call of intellectual cultivation; that all his attainments will avail him little in the main object for which he pursues them—success in life, unaided by ‘*connexion*,’—by friends who will take a personal interest in his welfare, that this friendship is often held by a precarious tenure, and that it can hardly exist in any great abundance, where, to use a phrase which our political readers will recognise, ‘the reciprocity is all on one side.’ He feels he has interests to consult in various ways; and that those interests, though discordant in their own nature, are of concurring importance to his prospects in life. We believe however, that, as might be expected from the tendencies of our nature, the error is very rarely made on the side of seclusion. The positive degree of acquisition which might be made in the small number of hours which will be subtracted from study, by compliance with the *single* enticement of the day, is too problematic, too trifling, to be set in formal array against the *distinct*, the *defined* object or gratification which is to be obtained by yielding; and it does not enter into the calculation, that the whole aggregate of sacrificed time, is the result of these identical *single* acts of compliance. Mr. Wright shall here apply these remarks, into which we have been almost involuntarily led away, to the subject immediately before us.

‘This book may be read by parents desirous of bringing up a child to the profession of the law; and it will be their duty to consider whether he is industrious, and whether his health will permit him assiduously to employ his time, and cultivate his talents. If, from his former habits of life, there is any probability of his not doing so, they will act unwisely to place him at the desk of an attorney. It is not without great caution that the public entrust their professional concerns to any persons; and daily experience evinces, that the respectable and opulent part of society will not commit them to an attorney who is known to be deficient in information, or to be inattentive or dilatory in transacting his business.’

The general impression, that the Law, as a practical study, is barren and unproductive, we have no hesitation in pronouncing to be false; provided those qualities do not attach to the mind of the student. We assert with confidence, because numerous proofs of it have come within our own circle of observation, that even in its more artificial and technical parts, it is a field which, under the view of an active and enlarged intellect, presents many subjects of deep and important consideration; and perhaps the most important of them all, is that which must be most obvious to every practitioner, namely, the *impossibility* of securing obedience, even to legislative enactments, which are inimical to the general necessities, or the general convenience of society at large. Such enactments may

prevail for a season, but a way *will* be found out, because it *must* be found out, to evade them. The most striking instances that immediately occur to our minds of this, are, the attempt which was made in a former period to perpetuate estates in families by curtailing the power of alienation, and that which has been made in more recent times, to dictate to mankind the value of money, by putting a maximum upon the rate of legal interest. The famed statute *De Donis Conditionalibus*, has long been a dead letter for any other purpose than that of putting fees into the pockets of certain officers, and augmenting the aggregate of litigation by raising recondite questions upon titles; and they who know so little of business as to be ignorant of the fact, will be surprised to be told, that the *market price* of money loans, for several years past, (though now falling) has been from eight to ten, and even twelve *per cent*; and that this price has been demanded and taken, not by the professed usurers, the Jews, the men who have 'no money of their own,' who know 'a friend who might perhaps be prevailed upon to lend some,' but who must 'sell out stock to do it;' but by men of character, of reputation, of honour, merely and simply in the routine of general business.

But though we are inclined to think that they have made a mistaken estimate, who represent the Law as a science wholly barren and unproductive of intellectual food, yet it is impossible not to admit that the chaff bears a most enormous disproportion to the grain. Hence it is, that it never has, and we may safely venture to predict, never will, become a part of polite education; notwithstanding the institution of academic professorships, and the ingenious attempt of the first of those professors, to render it a popular study. Whether the success of that attempt would have been in any degree beneficial to society, we must be permitted to entertain very serious doubts. There is, perhaps, no tampering to be so much deprecated, as tampering with Law. The mischief which would be produced by men's being taught to believe that they understand a system after a few week's reading, in which the most experienced practitioners, at the end of a life of hard labour, are obliged to confess that they are but half informed, is incalculable. We have already experienced the effects of medical empiricism in our constitutions; the prevalence of legal quackery, would surely involve still more inevitable danger to our property. Against this, however, we have the best possible security in the nature of the thing. It is hardly possible to contemplate men's sitting down to the study of the law of England, *con amore*. If the very strongest stimulants which nature has implanted in our breasts; if the desire for worldly competence, for worldly reputation, for worldly importance,

are so often insufficient to reconcile us to the elaborate task, shall we expect, in the absence of all those impulses, to find men filling up the blank spaces of social life, by musing upon the pages of the *Institutes*? We are sufficiently astonished at those instances that have occurred, in which lawyers have retained their devotion to the pursuit, after all the stimulants have ceased to operate, and when this world, and this world's charm, were no longer held out to them, as objects either of attachment or of hope. It is a fact not to be overlooked in the history of the human mind, that there have been men whose intellectual elasticity has remained unaltered amid desolation, and who, in a blank of existence, without object and without hope, have assiduously pursued studies the most artificial, and the most attenuated. We should have thought, looking at human nature in the absence of contrary facts, that the faculties of the *imagination* were those which could exclusively have retained their activity in such a state; and that where nothing was to be obtained by those intellectual exercises which are only produced by the goad, the exertation would have ceased with the impulse. We doubted not that human beings *had* existed,

‘Proud even in desolation—who could find,
A life within itself; to breathe without mankind;’

but we should have attributed it exclusively to the influence of that order of sensation which is described as producing it in the half-imaginary being to whom the lines which we have quoted are applied. The facts, however, are otherwise. The instance of Judge Jenkins will immediately occur to the recollection of professional readers, unless the passage which takes one so by surprise at the end of the preface to his ‘*Eight Centuries of Reports*,’ has escaped observation. In a state of existence which asks the pen of a Byron to exhibit, but which he has himself, as it were accidentally, alluded to in that passage, with a degree of unostentatious simplicity that is, perhaps, almost equally affecting, he compiled his ‘*Eight Centuries*,’ an ‘*Abridgement*,’ and a series of observations upon the ‘*Year Books*,’ ‘*Perkins*,’ ‘*Saint-Germain*,’ ‘*Broke*,’ ‘*The Old Tenures*,’ the old and new ‘*Natura Brevium*,’ ‘*Finch*,’ ‘*The Law Lexicon*,’ and ‘*Dyer*.’ After a preface of moderate length, upon the administration and study of the law, he suddenly concludes: ‘Amidst the sound of drums and trumpets, surrounded with an odious multitude of barbarians, broken down with old age and confinement in prisons, where my fellow subjects grown wild with rage, detained me for fifteen years together, I bestowed many watchful hours upon this performance.’

We recommend this unaffected statement to the consideration of those young students, who, with every thing at stake upon future proficiency, and with all the ardour and activity of youthful vigour, find it so difficult a task to subtract a few extra hours from the dominion of ease.

If space had allowed it, we were inclined to take a rapid and general view of the profession of the Law, considered as a distinct class of men, and with reference to its moral and intellectual character. Such an inquiry we cannot think to be devoid of interest, because a body of that extent must necessarily form a feature in the moral and intellectual history of a country, not merely as a component part of the great aggregate, but in respect of the influence on society at large, which must necessarily belong to a class of the community comprising so large a portion of the talent, the rank, and the power of the nation. In this point of view, we should consider the tone of sentiment and the habits of opinion prevailing among the higher branches of that profession, as a matter of no trifling import. But we feel that to pursue this idea to its extent, would necessarily involve us in the retrospect, to a degree incompatible with our present purpose. One or two observations that more immediately strike us, the reader may perhaps anticipate us in making.

To the Lawyers, literature is certainly very considerably indebted. They have been our most profound, indeed, our best antiquaries. To a pursuit like that of antiquarian learning, it is impossible to calculate upon the importance of the habits of close thinking and strict investigation, which are produced by professional life. If any one question the preference we have given to Lawyers, among our English antiquaries, we refer them for conviction, to the works of Prynne, of Selden, of Madox, of Spelman, of Petyt, of Barrington, and of Hargrave. In many instances, indeed, an intimate acquaintance with our municipal law, is indispensable to the pursuit of antiquarian studies; particularly in the documentary department; for as Coke triumphantly exclaims, after commenting upon an ancient record presented to him by ‘Master Joseph Holland, of the Inner Temple, a good antiquary and a lover of learning:’—“Good reader, “I dare confidently affirm unto thee, that never any abbot, “monk, or churchman, that wrote any of *our annals*, could “have understood this excellent and well indicted concord.”

With the Lawyers, however, we have one quarrel, and that a very serious one. A blind reverence for antiquity, and precedent, and narrow habits of thinking, have made them, generation after generation, the avowed, the shameless enemies of the cause of freedom, civil and religious. The spirit of bigotry and intolerance, which has disgraced the episcopal, has scarcely less figured on the judicial bench. These are they who have set

their faces against rational investigation and discussion of the principles of society; these are they who have sacrificed truth and justice, to uphold the Prerogative of the Crown, and who have maintained the absurd doctrine of the divine right of kings, and other similar tenets, of which generations not far distant will hardly credit the existence in ages calling themselves enlightened. Among lawyers, as a body, the progress of enlightened opinion has probably been slower than among any other class of literate men; and the *spirit* of Lord Coke has threatened to be almost as immortal in Westminster Hall, as his 'Commentaries.' It is next to ludicrous, to see the pains that the lawyers of the old school take, to prove that the whole beauty of our judicial code is derived from its unviolated antiquity, and that each of the successive alterations which the increasing wants or intelligence of society have forced upon our civil jurisprudence, are so many departures from the symmetry and immaculacy of the whole. O! the shameless presumption of pretending to be wiser than our ancestors:—'*plus sages que les sages!*' The poor Burgher Elder, who had the boldness to assert a few years since, in the Associate Synod of Scotland, that the use we ought to make of our forefathers is to stand on their shoulders, and try how much further we can see, was surely the greatest heretic that ever lived.

It is astonishing what an effect is produced upon the minds of men, by the constant habit of determining matters of *right* by matters of *precedent*. Sir James Mackintosh, in his Answer to Burke, exclaims with becoming indignation, 'A pleader at the Old Bailey who would attempt to aggravate the guilt of a robber or a murderer, by proving that King John or King Alfred punished robbery and murder, would only provoke derision.' 'A man who should pretend, that the reason that we have a right to property, is, because our ancestors enjoyed the right four hundred years ago, would be justly condemned. Yet so little is plain sense heard in the mysterious nonsense which is the cloak of political fraud, that the Cokes, the Blackstones, and the Burkes, speak as if our right to freedom depended on its possession by our ancestors. * * * It is not because we *have* been free, but because we have a right to be free, that we ought to demand freedom. Justice and liberty have neither birth nor race, youth nor age. It would be the same absurdity to assert that we *have* a right to freedom because the Englishmen of Alfred's reign were free, as that three and three make six, because they were so in the camp of Genghis Khan.' This passion for genealogy has been carried to the most ludicrous extent by some of the old lawyers. In the preface to one of the volumes of his 'Reports,' Lord Coke gravely tells us, that the 'first re-

‘porter of law’ was Moses. These good gentry indeed were not contented with claiming professional descent from Moses, but they must needs identify their *law* with his. ‘Our Law’ is founded upon the Law of God,’ said the Justices in 34 H. c. 4. Nay more : ‘The Law of God and the Law of the Land are all one.’ *Keylaway*, 191. Is it to be expected that men of this way of thinking should cast a very benign eye on the schismatic conceits of those who should venture to impeach a legal code of such paramount authority, upon the vague and indefinite principles of *moral right*, or *fitness*, or *expediency* ? Coke’s display of scholarship in another place upon the subject of Innovation in Laws, is so truly amusing, that we do not hesitate to transcribe it. Citing the words of an old statute, ‘*Omnes Comites et Barones una voce responderunt, nolumus leges Angliæ mutare que hactenus usitate sunt, et approbate* :’ he adds, ‘As if they had said we will not change the laws of England, for that they have been anciently used and approved from time to time by men of most singular wisdom, understanding, and experience. I will not recite the sharp law of the Locrenses in Magna Græcia, concerning those that sought innovation in preferring any new law to be made ; you may read it in the gloss to the first book of Justinian’s Institutes, because it is too sharp and tart for this age ; but take we the reason of that law, *quia leges figendi et refigendi consuetudo est perniciosa*. But Plato’s law I will recite touching this matter which you may read in his 6th book *De Legibus* ; if any citizen do invent any thing new which never before was read or heard of, the inventor thereof shall practise the same for the space of ten years in his own house before it is brought into the commonwealth or published to the people, to the end that if the invention be good, it shall be profitable to the inventor thereof, and if it were naught, he himself and not the commonwealth might taste the prejudice. And I like well the edict reported by Suetonius, *quæ præter consuetudinem & morem majorum sunt, neque placent, neque recta videntur*. And I would the commandment of Honorius and Arcadius were of us Englishmen observed, *mos fidelissimæ vetustatis retinendus est* ; and I agree and conclude this point with the apophthegm of Periander of Corinth, ‘that old laws and new meats are fittest for us.’

The dress in which the great *luminary* of the *law* has transmitted his sentiments, is of itself so sufficiently ridiculous, that we believe we may husband our remarks. We would that we could persuade ourselves that similar absurdity or irrationality was never to be heard at this day from the lips of men whose *means* of intelligence ought to have taught them better. Society is, however, every day becoming more thoroughly

shaken together, and the progress of rationality, and the extermination of bigotry and prejudice so inevitably follow in the present advanced state of public intelligence, that we are convinced that circumstances of more deep-rooted despotism over the mind, must be connected with professional character, than those which are attendant on the profession of *the Law*, to retard a speedy emancipation from any remaining shackles of so illiberal and degrading a nature.

Art. VIII. *A Familiar Exposition and Application of the Epistle of St. Paul to the Colossians*; in a Course of Eight Sermons; including an Examination of the general Nature and Use of the Epistles of the New Testament. To which are subjoined Two Sermons on Parts of the Example of St. Paul. By Thomas Gisborne, M.A. 12mo. pp. 194. Price 3s. 6d. Cadell and Davies. 1816.

THE practice of expounding large and connected portions of the Bible, is so well calculated to promote the edification of Christian assemblies, that we are happy in the opportunity of noticing any work which is intended to recommend it.

This species of religious instruction, is, we fear, less cultivated than it ought to be. It has, however, most powerful claims to a share of attention in the regular duties of a stated pastor, whose business includes among its primary objects the explication and illustration of the Scriptures. We are not objecting to the more usual custom of discussing a doctrine, or recommending a duty of Christian obligation, from a short and isolated text: it is a proper and useful method of teaching, and therefore not to be discarded. But we are induced to wish that Christian ministers would more frequently avail themselves of the advantages of expository preaching, for the purpose of conveying to their congregations comprehensive views of Divine truth. The former mode does not require the qualifications which are indispensable to the creditable execution of the latter, and may therefore in numerous cases be preferred. It should, however, be the care of every teacher, to possess the knowledge and acquirements necessary for the exposition of a book, in which the principles of the Christian faith are comprized, and its early history is detailed. So qualified, the Christian pastor may proceed to the delivery of a series of expository discourses, by which he may render more justice, and give more effect to the narratives of the Bible, and especially to the epistolary parts of it, than can ever result from the practice of declaiming from a text detached from its connexion.

Of the kind of discourses which we have taken the occasion of recommending, Mr. Gisborne has furnished some very

excellent specimens in the small volume before us. Minute and laboured criticism is not conspicuous in these discourses, nor are they remarkable for a splendid diction. Their value consists in the higher and better qualities of evangelical sentiment, conveyed in a style eminently adapted to the capacities of a mixed assembly. Plain and familiar, it is never mean; accommodated to the minds of the illiterate, it is never offensive to the most refined taste; and it is a very proper vehicle for the conveyance of the serious and most important instruction communicated by the highly respectable Author.

The first of these discourses, is almost wholly occupied with the discussion of the two opposite opinions which include the comparative insignificance of the Epistles, and their supposed importance as communications of religious doctrines not previously disclosed. Both these opinions are considered by the Author as erroneous, though he acknowledges that they 'prevail even in the bosom of our national Church:'—a strange circumstance, certainly, since there exists an Act of Parliament binding the ministers of this 'Church to uniformity of religious sentiment.'

In opposition to the opinion that the Epistles are to be regarded as relating mainly to circumstances, tenets, doubts, and controversies, of a local and temporary nature, Mr. Gisborne asserts their general and permanent authority and utility. After disposing of the question of probability, he advances to the question of fact, which he states in the following manner.

'Take the Apostolical epistles no longer for cursory inspection, but for detailed examination. Subduct from the Epistle to the Corinthians the portions which relate to the propriety or the impropriety of partaking of meats which had been offered to idols. Subduct from the Epistles to the Romans and the Galatians every portion which in reality refers exclusively to the ceremonial law. Subduct from the Epistle to Titus every allusion to the established character of the Cretans. Withdraw from every epistle every verse, of which justly, or but with decent plausibility, you can affirm that it treats solely of concerns and interests attached to the first ages of the Christian Church. Observe, as to quantity, what a mass remains upon your hands; a mass of which you are totally at a loss how to dispose! Observe what potent sanctions, what grand illustrations, this mass contains of every component part of Christian belief, of every division of moral duty! What models of love to your Redeemer; what exhortations to holiness; what denunciations against sin; what heavenly minded affections; what examples of a life according to godliness! Take the epistle by far the most abundant in discussions appropriate to primitive times, the Epistle to the Hebrews. Yet where shall we discover more conclusive avowals, more magnificent developements of the eternal existence, the perfect Godhead, the all-sufficient atonement, the omnipotent and ever-present protection, the unbounded and immutable love of

our Lord; and of the indispensable and universally offered sanctification of the Holy Spirit, through Him, *who by the grace of God tasted death for every man*; or more enegetic exemplifications of the necessity and the efficacy of stedfast faith in God, faith proved by holy obedience? Are all these things topics merely of local and transitory moment? Are they topics interesting only to the infancy of the Christian Church? Are they topics of little importance to the faith and to the practice of modern Christians? Are they topics of little importance to your faith, to your practice.' pp. 9, 10.

To the other opinion, that the Epistles are entitled to regard as the depositories of original doctrines, as displaying the perfection of a system, of which the four Gospels contain merely the rude outline, the Author, as in the former case, opposes considerations of antecedent probability, and considerations of fact. In his statement of the question, there is evidently a want of precision; nor is there any essential difference between the conclusion of his argument, and the sentiments maintained by the persons against whose tenets it is directed, as to the *design* of the Epistles, whatever discrepancies may be found in their interpretation of them. *They*, we believe, do not assign to these Apostolic writings, the office of communicating *new* doctrines; it is therefore inappropriate to the point of discussion, to ask what is the new article of faith revealed for the first time in any one of the Epistles. They admit that a declaration of every truth of the Christian scheme, already existed in the Gospels. The importance therefore which they attach to the Epistles, is, in their estimation, connected, not with the originality of their communications, but with their superior clearness and fulness, and this, we apprehend, will be conceded by every fair and serious inquirer. The doctrine of the Resurrection, for example, is very explicitly taught in the Gospels, but does it not receive important illustrations from the writers of the Epistles, by the arguments founded on Christ's resurrection, which they have so copiously employed? We do not perceive, therefore, the propriety of Mr. Gisborne's allegation, that an error of '*momentous magnitude*' attaches to the party by whom the Epistles of the New Testament are considered as further developments of previously declared articles of faith and practice. He refers to 'the Calvinistic tenets,' which he frankly avows he is unable to discover in any part of the sacred volume, as the doctrines which, in the estimation of many pious men, are signally developed in some portions of the Epistles. Granting the correctness of this representation of their sentiments, it is surely very different from the position included in Mr. Gisborne's inquiry, that the Epistles impart a religious doctrine not *previously* and clearly revealed in the Gospels. Some of the most powerful passages from which the 'Calvinistic tenets' are deduced by their advocates, are in-

cluded in the Gospels. No Calvinist, we apprehend, would object to the following account of the epistles.

‘ They fill their station as additional records, as inspired corroborations, as argumentative concentrations, as instructive expositions of truths already revealed, of commandments already promulgated. In some few instances, a new circumstance collateral to an established doctrine is added: as when St. Paul, in applying to the consolation of the Thessalonians the future resurrection of their departed friends, subjoins the intelligence, that the dead in Christ shall rise first to meet the Lord in the air, before the generation alive, at the coming of our Saviour, shall exchange mortal life for immortality. In the explication of moral precepts, the Epistles frequently enter into large and highly beneficial details. And as one of their principal objects at the time of their publication was to settle controversial dissensions, to refute heresies, and to expose perversions of scriptural truth, they in consequence abound in discussions illustrating the nature and the scope of sound doctrine; and guarding it against the false and mischievous interpretations of the ignorant, of the subtle, of the unholy.’ p. 23, 24.

In the explication of the words “ That ye might be filled with the knowledge of his will.” Coloss. i, 9. the Author represents the knowledge without which we cannot thoroughly possess either the power or the desire to serve God in spirit and in truth, as including ‘ the holiness of God, the purity of His law, ‘ the heinousness of sin, the stupendous mercy of pardon, grace, ‘ and salvation, through the blood of the cross, the required exertion and the universal obligation of obedience:’ a representation which in our judgement is perfectly correct; but in the assertion, that ‘ the Spirit of God vouchsafed some perception to ‘ sincere enquirers after truth in the Pagan world, of several of ‘ the branches of this wisdom and spiritual understanding,’ it seems very clear that Mr. Gisborne speaks without authority. A gratuitous assumption is here permitted to stand as a declared fact. Of the vouchsafements of the Spirit of God to Pagan enquirers after truth, we are most profoundly ignorant.

Several passages occur in the second chapter of the Epistle, which furnish the occasion for a preacher’s cautioning his hearers and readers against corruptions of Christianity, and admonishing them not to depart from the simplicity which is in Christ. It is not omitted by the present Expositor, whose remarks are worthy of the most serious attention.

‘ Guard against the common delusion of substituting the forms of religion in the place of religion itself. Imagine not that a multitude of outward observances will in any degree be accepted instead of holiness of heart and life. You may attend religious ordinances without number: you may presumptuously add new commands and new prohibitions to those which are established in the Bible: you may introduce into your outward conduct unrequired and unauthorized severities: you may cherish with punctilious exactness, absurd scruples and imaginary distinctions: and under all this show of wisdom and vo-

luntary humility and neglecting of the body, you may be only the more clearly proving that you do not hold Christ the head: that you are intruding into things not seen, things with which you are not permitted to intermeddle; that your worship is will-worship; that you are vainly puffed up by a fleshy mind.' p. 100.

Obsta principiis—resist the first deviations, is the prescription of our duty in regard to every attempt to innovate upon a standard of correct and infallible authority. That standard is the Bible—the word of God in its simplicity and purity. The pestiferous and mortal disorders which have been introduced into the profession and institutions of the Gospel, have originated in the source which is here distinctly pointed out, the ‘adding of new commands and new prohibitions to those which are established in the Bible.’ Was it possible for the Author of these discourses to put down a sentiment so just and so weighty as this, without the perception of its censure bearing against the rites and ceremonies of his own Church? Is there nothing of the nature of ‘will-worship’ in that communion? What are Sponsors and the sign of the cross in baptism, the compulsion to kneel at the Lord’s supper, and numerous other observances and articles bound upon the conscience by the Episcopal Church, but ‘new commands and new prohibitions added to those which are established in the Bible?’ The standard to which Mr. Gisborne directs us as of paramount and sole obligation, overrules all pretences of decency and order, how strongly soever they may be alleged, in favour of religious observances and ceremonies which are not authorized by the inspired records of Christian truth. We cannot abandon in any instance this safe and perfect guide to our devotion, but we commit our religious practice to the arbitration of the human will, controlled by feelings ever fertile in their resources and expedients to sacrifice the demands of faith to the calls of sense. The first innovations on the simplicity of the Christian institute, probably escaped general censure, and took their allotted place with the approbation of many of the pious. How evil was the hour of their admission! A thousand others were prepared to follow them, and each in its course found acceptance from the same causes in which the primary aberration originated. If the New Testament be sufficient as a rule of practical devotion, and its prescriptions and examples constitute the only directory of Christian worship, it is not within the limits of human duty to enlarge or diminish its requisitions, or to innovate in any measure on its settled ordinances. We most completely approve of Mr. Gisborne’s declaration, that to add ‘new commands and new prohibitions to those which are established in the Bible is presumptuous conduct in every Christian professor,’ and we may properly subjoin that the offence is not less bold and criminal when Christian communities insist on terms utterly unknown to the ‘word of

'Christ' as conditions of communion. Compelling to kneel at the Lord's table is as unauthorized by the Christian Scriptures, as are the sacramental observances of the Romish Church. We certainly do not intend to compare the former with the latter: but how great soever may be the difference between them, the authority which prescribes them is the same; they are equally the offspring of a presumptuous will, and differ only in their magnitude of error.

Mr. Gisborne's talents and manner of writing are so well known, his amiable and benevolent spirit are so generally acknowledged, and his piety is so unquestionable, that we have an easy task to discharge in introducing any thing to our readers as the production of his pen; to approve and to recommend is our duty, and we cheerfully perform it.

We shall add to our extracts the following passage from the application of subjects discussed in the sixth of these discourses, which includes the first seventeen verses of the third chapter of the Epistle.

'Among the circumstances which display the unwillingness of our hearts to receive the lessons of divine truth, there are few more striking than the difference between the manner in which men speak of sin, and that in which the Scriptures characterize it. Take for an example, covetousness. In many cases covetousness, or the sin under another name, is among men, the subject of praise. Observe a person intent on acquiring money; toiling late and early in the business of his station for that object; eagerly seeking, and never neglecting opportunities of effecting a profitable bargain; continually revolving in his mind plans for the improvement of his property; and for the same purpose watching every article of his expences, and by saving, as well as by gaining, habitually pressing forward his favourite design, and manifestly having his heart fully fixed upon it. If this man pursues his course silently, keeps clear of palpable dishonesty, is careful to avoid notorious shabbiness, and causes little offence by other parts of his character, you hear the world commending him. His darling sin takes the colour of a virtue. He is applauded as a man of prudence, of frugality, of diligence, of perseverance, and of understanding in his business. How speaks the Scripture of this man? It declares that he is the slave of sin; that his ruling principle is covetousness, *for which thing's sake the wrath of God cometh upon the children of disobedience*; for which thing's sake, unless before his death he be changed into a new man, the wrath of God shall rest upon him through all eternity. Again; suppose another person's covetousness to be so gross and offensive that the world agrees in blaming it. In what manner and on what accounts do men generally blame it? They commonly censure it as injurious to his reputation or to his comfort, or to the comfort and the benefit of others. They pronounce it mean, pitiful, disgraceful, infamous. "What a wretch," they exclaim, "not to have the spirit to enjoy the wealth which he possesses! What a miser, to wear such coarse apparel, when he might command elegance of dress: to live in so old and inconvenient a house, when he might build a new and spacious mansion,

"without feeling himself the poorer: to mope in solitude when he has every fashionable amusement within his reach: to spend only such a sum within the year, when he can afford to disburse three times the amount! His family too"—they add—"how does he pinch them! Articles of indulgence are out of the question. It is well if his household can obtain necessaries. Then as to his neighbours. With such power of doing good he scarcely ever gives away a farthing. And as to his country, he contrives to escape almost every public burden: and his treasures closely locked up from circulation are of as little advantage to the community as they could be were they sunk in the ocean." Is it under these views, however just some of them may be, is it by these particulars, sinful as some of them are, that the Scriptures mainly teach you to abhor covetousness? What is their language? Covetousness is *idolatry*. They point at once to the real sinfulness of sin: the breach of God's commandment, the opposition to the will and the authority of God; the love of a worldly object in preference to God. Herein consists the heinousness of covetousness; that it robs the Lord our God of his dominion over our hearts, makes us worshippers of money, makes us idolaters like the Heathen.' p. 114, 116.

Art. IX. 1. *A Combined View of the Prophecies of Daniel, Esdras, and St. John*; shewing that all the Prophetic Writings are formed upon one Plan. Accompanied by an Explanatory Chart. Also, a Minute Explanation of the Prophecies of Daniel; together with Critical Remarks upon the Interpretations of preceding Commentators, and more especially upon the Systems of Mr. Faber and Mr. Cunninghame. By James Hatley Frere, Esq. 8vo. Price 12s. Hatchard. London.

2. *Remarks on the Effusion of the Fifth Apocalyptic Vial, and the late extraordinary Restoration of the Imperial Revolutionary Government of France*; to which is added, A Critical Examination of Mr. Frere's Combined View of the Prophecies of Daniel, Esdras, and St. John. By G. S. Faber, B.D. Rector of Long Newton. Rivington. London.

IT is, perhaps, hardly fair to suffer Views of the Prophecies to run the risk of becoming obsolete, by delaying a notice of their ingenious contents, till the figures on the title page point to a year gone by. It would seem as though one durst not encounter the predictive explanations of the adventurous Author, before time had passed upon them his most impressive critique, and saved us the trouble of cautiously balancing probabilities, at the hazard of being charged either with credulity or with scepticism.

The last years of the history of the European nations, have been productive of events of a most astonishing nature, and which are well calculated to direct the attention of mankind in a more than ordinary degree to the consideration of the Scripture prophecies which relate to the "*Latter Days*;" and learning and piety are not employed unworthily, as some are too ready to

think, when they are engaged in searching out and illustrating the meaning of these interesting portions of the sacred records. It should seem that there are, in the present times, some intimations, that the better days spoken of by the inspired prophets, are not quite so distant as many persons are inclined to imagine; and when, therefore, there is put into our hands, a book that treats of these important subjects, we cannot but feel a somewhat more than ordinary anxiety concerning the qualifications of the writer to accomplish what he undertakes. We are desirous of knowing, not only whether he is pious and learned, but whether he possesses a sound judgement and a well regulated imagination; whether truth alone is the object of his search; and whether his mind is free from an improper bias. And as Mr. Frere's "*Combined View of the Prophecies*," has been spoken of as a favourite production in certain circles, we very naturally felt the full force of this anxiety, when we commenced the perusal of it. We are, however, obliged to say, that we had not turned many leaves over, before a suspicion was excited that the Author, whatever may be his piety or his learning, exhibited too little judgement, and too much political bias, to encourage a well grounded hope of our receiving any satisfactory information.

Of his fanciful arrangement of the Apocalyptic prophecies, and which is totally devoid of every thing like analogical reasoning, we need say nothing, as Mr. Faber, in his "*Critical Examination*," has so satisfactorily and completely shewn its fallacy; we shall therefore confine the few remarks we have to make on Mr. Frere's production, to the general character and spirit of the interpretations and applications of particular prophecies, as we think that Mr. Faber's critical strictures are defective on these points; a deficiency, however, which we are disposed to ascribe to other and better causes than to approbation of the sentiments advanced, or to indifference for the dishonour and contempt to which the sacred prophecies are exposed by some of Mr. Frere's comments and illustrations.

There are in Mr. Frere's book, we readily admit, some insulated things which are very good; and it may indeed be read with advantage by those who are qualified to examine it with due discrimination, and are thus in no danger from the fatal impressions which some parts of it are too much calculated to produce. We can have no doubt that the explanations which the Author has given, are his own convictions; but if it were possible to suppose that a person of Mr. Frere's respectability, could, from any secular motives, pervert the holy prophecies to give countenance to the alleged necessity and justice of the late destructive and ruinous war, which raged for near twenty-four years, his readers might be tempted to entertain suspicions of a somewhat unfavourable nature.

Some, though indeed they are but few, of the opinions which he advances, and also some of the illustrations for which he contends, are such as tend to manifest that the prevailing tone and character of his interpretations proceed from defect of judgment, and a strong political bias, rather than from incorrect motives. Such, for instance, as his illustration of the symbolical number 1260 days, or years, during which the saints were to be delivered *into* the hand of the little horn of Daniel. These years, he argues, are to be dated from March, A. D. 533, when the Edict of Justinian against Heretics was published; and that they must therefore end between March, 1792 and March, 1793. That the seventh angel sounded his trumpet to bring the destruction of the Papacy, and of the papal kingdoms, in August, 1792, when the French Monarchy fell, and which destruction is to be completed in 1822. Of the same nature also is his statement that the reign of the saints commenced when the seventh trumpet was blown, that then the war and calamities commenced which are to effect the predicted ruin; and that Jesus Christ will come in a cloud with great power and glory at the end of Daniel's thirty years, or in the year 1822. (pp. 187, 296.) This, it must be admitted, does not look like courting the favour of the men who commenced, or carried on a destructive and ruinous war, to defend those thrones which, Mr. Frere says, are all to be overthrown; men who have the good things of this world to bestow on their friends and advocates. But how Mr. Frere can, at the same time, entertain these opinions, and yet approve of the late protracted and dreadful war, is for him to explain; to us it seems a mystery that opinions so discordant should occupy the same mind.

But we must however notice, that although Mr. F. entertains the above opinions, and allows that England was one of the kingdoms signified by the ten toes of the Great Image, (*Dan. ii.*) and by the ten horns of the fourth beast, (*Dan. vii.*) yet he believes that this country has nothing to fear from the destruction which is to fall on those kingdoms, for we are, he says,

'The favoured protestant nation which now stands in the place formerly occupied by the Jewish nation as the chosen people of God, represented'—by the 144000 sealed ones, *Rev. vii.*—'as having been taken at the commencement of the present period of trouble under the peculiar protection of the Almighty, and as being throughout this period victorious and successful over its enemies.' p. 114.

We are, also, not only the people signified by the 144000 in *Rev. vii.*; but those intended by the 144000 palm-bearing virgins, in chapter xiv., 'described as rejoicing in the destruction of the enemies of the Church.' How he makes all this out, especially as to our rejoicing, as he has not told us, we

have no means of discovering. But while our enemies are every thing that is bad, and Bonaparte is the "wilful king," *Dan. xi.* "the scarlet-coloured Beast," *Rev. xvii.* and the 'personal antichrist,' (p. 99) we are every thing which is good and the special favourites of heaven, glorifying God for his judgements upon the Papacy. p. 27. Is not this either palpable delusion, or gross flattery? and if any, especially of those who have the destinies of the nation in their hands, can be found to believe it, is it not calculated to lull into national security, and to delude and betray the country into criminal and dangerous proceedings?

We must glance at a few more of Mr. Frere's applications of prophecy, that we may be able to make a just estimate of his judgement; and at one, particularly, from which the reader may form a tolerable notion of the strain of his piety.

According to Mr. Frere, the prophet Daniel, chap. xi. verse 20, bounds at once over nearly two thousand years, viz. from what concerned Antiochus the Great, King of Syria, 190 A. C. to Louis XVI. King of France, 1788, A. D.

* *Then shall stand up in his (Antiochus's) estate a raiser of taxes, in the glory of the kingdom: but within few days he shall be destroyed, neither in anger nor in battle.* As in the symbolical prophecies the symbols are peculiarly appropriate to the objects they represent; so in this historical narrative we shall find a similar perfection in the terms applied to individuals, and in the manner in which they are designated. The principal event in the reign of Louis XVI. was the French revolution, and he must be supposed to be here called a Raiser of Taxes, because it was the embarrassment of the French finances, and the strong opposition made by the Parliament to the *Edicts of the King for raising certain taxes*, that was the immediate cause of all his misfortunes.

* Ver. 21. *And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.* This vile person is Napoleon, morally worthless, indeed: but "it is the vileness of his origin" which forms a distinctive peculiarity in the history of the Emperor Napoleon. That this epithet refers to his origin is also pointed out by the words with which it is immediately connected, "to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries."

From ver. 22d to the 28th, we have, it seems, a brief but comprehensive history of the campaign of Bonaparte in Italy in the year 1793. To illustrate this part of the prophecy, the history of this campaign is compressed into thirty-five pages, and it appears to the Author,

* That a more bold and comprehensive view of the actions of this campaign could not be given, than that which is contained in these

few verses of the prophet Daniel.' p. 377. 'At the end of the history of the war, a nation is spoken of, called *the holy covenant*. It is said, before his return from Italy into his own land, laden with spoil, that "his heart shall be against the Holy Covenant." The Holy Covenant primarily means the Jews.' But now, since the time of the reformation from popery, 'Great Britain stands in the place formerly filled by the Jewish nation as the chosen people of God; and against this nation, Buonaparte and infidel France have maintained a constant and deep-rooted enmity.'—'Soon after Buonaparte's return into France, it is also to be observed that he took the command of an army destined *for the invasion of England*. But the particular proof that he gave *during his stay in Italy*, that *his heart was set against Great Britain* (the Holy Covenant) and which must therefore be considered to be the event referred to in the prophecy, was this, that he suddenly and unexpectedly took possession of the port and opulent city of Leghorn, belonging to the Grand Duke of Tuscany, with whom he had concluded a treaty, and seized all the British merchandize found in it.' pp. 379—380.

Ver. 29 and 30, are interpreted as descriptive of Bonaparte's expedition to Egypt in 1798, the destruction of the French fleet by Nelson, and finally of the defeat of the French army, and the return of the enemy to France, August 1799. And grieved for his defeat by the ships of Chittim, "he had indignation against the Holy Covenant, or the favoured people of God, who had been the cause of his disappointment."

Ver. 31, is made to predict Bonaparte's reconquest of Italy, after his return from Egypt, and his re-establishment of the Papacy.

The reader, it is probable, has smiled at most of the above interpretations, but we think if he be a man of enlightened piety, he will feel a very different sensation, when he reads Mr. F.'s illustration of ver. 32d.

"And such as do wickedly against the covenant, shall he corrupt by flatteries; but the people that do know their God shall be strong and do exploits." The people here spoken of are designated by the term *The Covenant*, and are likewise spoken of as *those that do know their God*, by which it is evident (to whom? besides Mr. F.) 'that the British nation is meant, as in the former part of the prophecy it is called *The Holy Covenant*. The whole of the verse refers to the northern confederacy produced by the intrigues of Buonaparte in the year 1801, when the kingdoms of Russia, Sweden, Denmark and Prussia, united together to maintain principles subversive of the maritime rights, and of the naval superiority of Great Britain.'

We cannot prevail upon ourselves to spare room for the whole of the nine pages occupied in this repulsive illustration of the inspired oracles of God; a short extract from the conclusion will sufficiently manifest *its spirit*.

“ But they that do know their God shall be strong and do exploits.” A fleet, consisting of eighteen sail of the line, four frigates, and a number of bomb and gun boats, amounting in all to fifty-two sail, and having on board several regiments of marines and of riflemen, sailed from Yarmouth on the 12th of March, 1801, for the Baltic, under the command of Admiral Sir Hyde Parker. On the 30th of this month the British fleet passed the Sound, and it being resolved to attack the Danes, the Vice-Admiral Nelson offered his services to conduct it. On the morning of April the 2d, Lord Nelson made the signal to weigh and to engage the Danish line. The van of the British was led by Captain George Murray, of the *Edgar*, who set a noble example of intrepidity, which was followed by every captain, officer, and man in the navy. The loss in such a battle was naturally very heavy: the total amount of the killed and wounded was stated at 943. Among the killed were the gallant Capt. Riow and Capt. Moss of the *Monarch*. The carnage on board the Danish ships was excessive; it was calculated by the commander in chief of the Danes, at 1,800!—This was a memorable and most bloody engagement: the Danes fought with inconceivable intrepidity. Lord Nelson told the Crown Prince’s aid-de-camp, who waited upon him respecting the proffered flag of truce, that the French fought bravely, but that they could not have stood an hour the fight which the Danes maintained for four. *I have been in one hundred and five engagements*, said he, *in the course of my life, but that of to-day was the most terrible of all.* Thus the confederacy was broken, and the Danes were detached from it by the arms of Britain, whose seamen have always shewn themselves strong and valiant in her cause, and whose gallant Admiral Lord Nelson, was ever ready to acknowledge the hand of God, who, in mercy to Great Britain, strengthened him *to do exploits.* pp. 410—412.

This language may be very gallant, but surely it is not quite in the style of Christian piety. To make Lord Nelson and his seamen ‘the people of the Holy Covenant, that know their God,’ and are made strong by him ‘to do exploits’—exploits which, according to the opinion of many, have left an indelible stain on our country, is, surely, something beyond puerility, and cannot fail to excite the astonishment and just reprobation of every Christian who can feel for the honour of God, and who deprecates every thing like contempt of his holy word.

Mr. Frere explains the fortieth verse, as a prophecy of Napoleon’s late invasion of Russia, when ‘The mighty Emperor of the north came against him from far, *with chariots*, that is, with all the immense train of his army; and with horsemen, for he was attended by an overwhelming multitude of Cossacks; and with many ships, or with a numerous artillery!’ But enough of this. We have no wish to excite laughter after the serious, we may say awful reflections which the preceding sentiments have awaked. Who, after reading such interpretations and illustrations of the prophecies

uttered by holy men, under the guiding inspiration of the Spirit of God, can possibly place any confidence in Mr. Frere's judgment as an expositor; or expect to derive that instruction from any part of his biblical labours, which might compensate for the pain to which he is exposed by reading such wild interpretations, and unsanctified effusions?

Art. X. *Le Ministre de Wakefield, d'Oliver Goldsmith, en Anglois & en François.* Par Madame Despourrin. 2 Tomes. Leigh, London. 1816.

WE can hardly imagine a more difficult undertaking, than the translation of the *Vicar of Wakefield*, except it be the *denationalization* of *Don Quixote*. Goldsmith's story is perfectly inartificial and common-place, and the management of it is in some parts coarse, and in others absurd; but the language is so fascinating in its simplicity, the descriptions are so delightful in their truth and freshness, and the characters so admirable in their consistency, and so attractive in their fidelity to nature, that the defects of construction are every where covered by the beauties of detail. All this, however, requires only care and skill, to be fully expressed in a translation. The main difficulty arises from the *native* dress in which Goldsmith has clothed every part of his tale. Every thing in it is English; the characters, the colouring, the expression, the sentiments, all are purely and intransfusibly English. No one can read a page, without encountering several of our peculiar idioms; and it would be just as possible to change *Dr. Primrose*, with his quaint learning, his warm heart, his conjugal and parental pride and tenderness, into a selfish and solitary monk, as to put his story into any other language than his own. For the same reasons, a residence in Spain, and a perfect acquaintance with the Spanish idiom, are necessary for the complete understanding of the 'inimitable' *Cervantes*, who is, if possible, still more national, than Goldsmith; while at the same time he is far his superior in wit and genius.

Hudibras, it is true, has been admirably translated, and it may be thought far more difficult to give a foreign garb to that strange and brilliant compound of wit and profaneness. We confess that we are of a different opinion. Butler's poem is a satire, and satirical points will often bear considerable accommodation without losing their sharpness. Much of its humour arises from the peculiarities and quaintnesses of the dialect and the rhymes; and though these are obviously incapable of a literal rendering, yet the sportive drolleries which excite mirth in one language, may be very fairly represented in another, by turns and phrases which are equivalent, though they are not identical. The translation to which we allude, was, moreover,

effected under very peculiar circumstances. The translator was an Englishman, domiciliated in France, intimately versed in the idioms and proverbialisms of the French tongue, and consequently enabled to take successful liberties where others must have been totally at fault.

The same remarks will in a great measure, apply to Rabelais. With all his singularities, his works are by no means difficult to be translated by a person well versed in the manners, customs, and literary habits of the time in which that acute but impious and filthy satirist lived. The difficulty lies, not in the absence or scarcity of equivalent expressions, but in the necessity of analyzing the contents of that immense *dunghill* (no other term will apply) of learning of all kinds and qualities, heaped up by this extraordinary man in his strange and hardly intelligible satire.

We have lightly touched on these points, for the purpose of discriminating the difficulties to be surmounted by a translator of Goldsmith, and which Madame Despourrin has overcome only in part. She has done as much, perhaps, as may fairly be expected; she has given a faithful and elegant transcript of the original, taken apart from its peculiarities; but with respect to these, she has too often failed. Her knowledge of the English language is accurate and extensive; but she has been unhappy in her selection of a work which it requires English habits and English feelings, both mental and physical, thoroughly to relish and comprehend. In illustration of our preceding remarks, we shall point out a few instances in which Madame D. appears to have failed to seize the peculiar Anglicisms of her author.

In the first place, we object to the title. The word *Ministre* is not applicable in the present case. In France, the resident clergy of the Establishment are called *Curés*, and the Protestant or *Dissenting* clergy, *Ministres*. We read continually of the *Ministre* Claude, the *Ministre* Dubosc. Their names are seldom quoted by the Papists, without this addition; and something not very much unlike this distinction, exists in England. The proper title would have been, *Curé de Wakefield*. *Serra la main tendrement* is a very different thing from 'shook him heartily by the hand.' 'Little rubs' is very literally, but very tamely rendered by *legeres epreures*; and the following sentence with its translation, will at once exemplify all that we have said.

'To do her justice, she was a good natured notable woman, and as for breeding, there were few country ladies who, at that time, could shew more.'

'Pour lui rendre la justice qu'elle mérite, je dirai qu'elle joignoit à un excellent naturel les vertus les plus recommandables; peu de

James dans le pays pouvoient, à cette époque, se vanter d'avoir reçu une éducation supérieure à la sienne.'

This defect is the more unhappy, as the original and translation are, in these volumes, printed together. If this was designed for the convenience of the learner, it would have been better had it been applied to some work more susceptible of a translation perfectly accurate.

Art. XI. *The Identity of Junius with a Distinguished Living Character established.* 8vo. pp. 366. Price 12s. Taylor and Hessey, 1816.

IF Junius be now living, and be a man of any considerable refinement of moral sensibility, he is sorry to have been the cause of the waste of so much valuable time as writers and readers have consumed in the inquiry what his real name may have been, or may be;—for is not this the amount of the question? Even if we were to place out of the account the immensity of time and mental action wasted, in every sense of the word, on the pretensions raised and discussed, with various measures of labour, for nearly *thirty* names, every one as totally destitute of claim as any other name in the world to be substituted for the denomination of Junius,—and were to consider only the one investigation, if such a one there were, that should demonstrate the true name,—even then, what equivalent would appear to have been gained for the time and effort? What but to be able to exchange the classical name for some two ordinary ones, and to know whether the owner of this couple of vocables, this christened name and surname, be under these denominations still addressed as seen, or only spoken of sometimes as remembered? Really this eager inquiry has furnished a most memorable example of Much ado about Nothing. When the investigator, after expending many months, or perhaps the substance of years, on his undertaking, completes it in the complacency of his own full conviction that he has discovered the truth, and of a confidence that he shall impress this conviction on others, how long can he preclude the intrusion upon him of the ungracious thought, And what have I done, after all? For the whole interest of the affair seems confined to a mere point of curiosity, no matter of the slightest importance to general truth or utility appearing in any way to depend on the manner in which the question may be decided, or on its being, or not being, decided at all. And curiosity is so perverse a passion, as to be very capable, after making the discovery eagerly sought for, of wishing that it remained still to be made.

At any rate, if there be something magnificent and commanding in the effect of the object partially involved in mystery, it is

very palpably a general law of our nature, that the removal of that obscurity will diminish that effect. On account of the operation of this law, so well attested by familiar experience, we may have on a former occasion confessed, for ourselves, that we had no very eager wish for the decided success of the search after Junius, recently resumed in such magnitude of activity and numbers, as to acquire almost the character of an enterprise. Perhaps not one of the numerous investigators may have been actuated by the precise motive of wishing to lessen the imposing effect of the dictates, proscriptions, and maledictions, of that formidable, self-constituted, invisible censor of his contemporaries; but each of them must have been aware, that the authorized substitution of his favourite claimant's name in the title-page of the Letters for the accustomed "*Stat Nominis Umbra*," would very sensibly modify the lofty, judicial, and menacing aspect of the work. As well as all the rest, the Author of the present shrewd, elaborate, and entertaining book, must have had this perception; and now that he is perfectly convinced of the identity of Junius and Sir Philip Francis, he will, with all imaginable respect for the latter, find himself incapacitated to read any more the Letters of the former, with all that force of impression which he may have formerly been gratified to indulge.

The present able pleading of our anonymous Author, comes under a curious and a rather awkward disadvantage, namely, that it is but a short time since he published an argument, assuming to have proved, that the Letters of Junius were the production of a different person from Sir Philip; for though Sir Philip was deemed to be in some way implicated in the concern with his father, Dr. Francis, yet he being supposed to have been at the time no more than nineteen years old, it could not be seriously surmised that he was the actual author of any part of those compositions. It is an unlucky thing that a whole host of probabilities should have such a flexible and mercenary aptitude to serve, indifferently, under one hypothesis or another; and that, nevertheless, in their *latter* service they shall seem so perfectly in their right appointment, that it would not be suspected they had been transferred from a different one.

As to the *dual* hypothesis, however, it is probable the Author himself felt somewhat more than he was willing to confess of the awkwardness which struck almost ludicrously every one else in the notion of a partnership, even to the extent maintained, in a business so homogeneous and concentrated as that of Junius. This alone appeared to us so fatal a presumption against the pretended discovery and proof, that we thought it could be little better than lost time even to read the essay. Sensible as the Author must have been of the inevitable appearance of clumsiness in his theory, we can imagine the gratification he would feel

on finding, in the perusal of a different, and he believes well-authenticated, memoir of Sir P. Francis, that instead of *nineteen*, Sir Philip was *twenty-seven* years old at the time of the appearance of the first of the Miscellaneous Letters, which Mr. Woodfall has assigned to Junius; for that instead of the year 1748, he was born, in Dublin, in 1740. Consequently,

'All the Letters signed Junius were written when Sir Philip was passing from his *twenty-ninth* year to his *thirty-second*,—a time of life in which it has often been remarked, men generally undertake the greatest designs of which they are capable. And surely he, who is at any time able to compose such letters as these, is even more likely to produce them at such a period than at any other: since the ardour of youth, which alone could stimulate and carry him through such great exertions, is yet in full action, while the judgment has received such lessons from experience, as naturally fortify opinion.'

It would seem to us that nothing can be more futile than the latter of these sentences: as if the votaries of ambition, the aspirants to distinction and rank among and above their fellow-mortals, the disappointed and mortified competitors who have failures and injuries to avenge,—and we may add, the genuine patriots, if such there be, who are actuated by an ardent hostility against the state iniquities that are oppressing and depraving their country,—were not capable, quite to old age, of maintaining a course of the most toilsome and protracted exertion. Who, that has ever so little approached the scenes of ambitious strife and exhibition, or the high and fiercely coveted and contested stations of official toil, has failed to observe, or to be affected in observing, the wrinkled sallow visage, the trembling hand, and the voice faltering with age, intensely, relentlessly, remorselessly, actuated by the passion for acquiring or maintaining the adored ascendancy in a competition which must so soon be relinquished for the grave? And to say the least, it is matter of ordinary experience that this passion rages more unremittingly, more systematically, and with a more entire possession of the man, body and soul, at a later stage of life than in that now in question. If it be alleged that the passion which actuated Junius partook of better elements than those here described, and if we should admit that it did, this will be nothing against what we are saying, namely, that great and persevering exertions relative to matters connected with public interests, are more likely to be made with concentrated purpose and invincible perseverance after the age of thirty than before.

But it may be observed, at the same time, that the undertaking of Junius was not a 'great design,' though it was eventually a great achievement; for it is probable he little enough anticipated, at the commencement, the length to which he was compelled to go.

We have no disposition to go into an examination of this volume. It will be read by all who continue to feel an interest in the question. We have passed rather hastily through it, with very considerable entertainment; not, however, without being sometimes a little sorry that so sensible and laborious an inquirer should have expended so much thought and research on such a subject. As to the question itself, he has, we think, made out a much stronger case than the advocate of any other of the multitude of claimants. The exhibition of coincidences is very striking, both in number and precision: and a great proportion are of a much more tangible matter-of-fact kind than those on which most of the other advocates have rested much of their argument. Indeed, if it could be proved, to a certainty, that Sir P. Francis is *not* Junius, the concurrence of so many circumstances favouring the presumption that he *is* Junius, would form one of the most remarkable curiosities in literary history.

If the Author could contrive to fall upon some *third* biographical document, which correcting, on evidence, the second, should add just another eight years to Sir Philip's age, and make him towards forty at the time that Junius first appeared, we should really be constrained to give up the case as lost for any other candidate. It is but just barely possible to believe, that a man on the green side of thirty should write in the mature, condensed, austere, and commanding style of Junius; and with such ample and at the same time perfectly available knowledge of history, politics, law, and contemporary facts and characters. As to this last kind of knowledge, however, it is shewn that Sir P. F. had at that period the means of knowing all that Junius surprised and puzzled the public, and especially the objects of his vengeance, by shewing them that he knew. His situation during the time, and for a considerable number of years before, in the War Office, accounts for that evident personal acquaintance with men in high official rank, and that knowledge of many transactions in detail, and of the schemes and clandestine measures of the government and its agents, which so greatly aggravated the contemporary interest and fear of Junius. It is shewn how very aptly and fully the assumed identity of Sir P. F. and Junius, will account for the vastly disproportioned importance, in the attention and indignation of Junius, of several official underlings, such as Chamier, Whateley, &c. who were actually, at that very time, very great grievances to Sir P. Francis, and at last caused him the loss of his situation, which exact circumstance is noted, in a vindictive tone, in the Letters. There is also a most remarkable coincidence of time between Sir Philip's removal from the War-Office, followed by his going abroad for the greater part of a year, and the cessation of the Letters of Junius. But indeed apt and plausible indications of

coincidence so abound in this volume, that the reader is sometimes tempted to doubt whether the writer is not too clever for the honesty of his duty, and his ingenuity be not the maker of some of these correspondences,—not by fabricating any fact, but by a felicitous dexterity of apposition.

The Author compresses at the end the results of the inquiry into a summary of evidence, comprised in about twenty particulars. They cannot be abridged, and it would be to little purpose to transcribe any of them unless we could give the major part. The Author has performed his part most excellently; and we have only to wish for some slight evidence drawn directly from Sir P. F. to be content to receive at last this redoubted man of the dark in the real and veritable person of the knight.—An elegant portrait of him is prefixed.

Art. XII. *Idwal and other Portions of a Poem; to which is added, Gryphiadæa, Carmen Venatorium.* By P. Bayley, Esq. 8vo. pp. 274. Price 10s. Longman and Co. 1817.

THE principal contents of this volume are three portions, of the nature of the episode, selected from a poem of the epic species, which the Author describes as far advanced towards completion. The nature of the present and of the projected work will be best explained in Mr. Bayley's own words.

"The poem, from which the following fragments are taken, is founded on events which occurred about the time of the second invasion of Wales by Henry II. in what may not improperly be styled the golden age of Welsh Poetry. It has been too much the custom to mention the Cambrians as a barbarous people. At the time spoken of, they had, to say nothing of their music, a body of poetry; which is more than their scoffing oppressors could boast for centuries after. The bravest of the Cambrian warriors of that age rank among the most illustrious of their nation's poets. Still many of the works of Hywel ab Owain Gwynedd, of Owain Cyveiliog, of Cynddelw, and of Gwalchmai, are extant; and a selection from them, if I live to execute my intentions, may one day appear in an English dress. Mr. Southey appears to me to excite a strong interest in his *Madoc*, wherever his Hero treads his native soil; and I have often wished, that when he laid his hand upon his harp, to celebrate the strife of a people against oppression and foreign dominion, he had taken 'The Cambriad' for his subject, rather than 'The Maid of Orleans.' My readers may be induced to form the same wish.

'The first of the subsequent portions is an Episode, connected with the main action of the poem. The character of *Idwal*, and the scenery amid which the events of the Episode pass, are detailed, for the purpose of varying a poem founded on military events, and from which the contrast obtained by much admixture of female character, is excluded by circumstances. The first canto of 'The Hostages' was written in the space of twenty-five days, during an illness which con-

fined me to my bed. The second canto was written in considerably less time. This may account for many marks of slovenly execution, which I shall not attempt to excuse. A time for correction may be found, when the entire poem is completed.' Preface, p. 8—10.

The subject itself, however, is of an interesting nature. It might furnish matter of curious inquiry, how it has happened that the public take less interest, at the present day, in the early history and traditional exploits of the Cambro-Britons, than in those of either the Irish or the Scots. Between Scotland and Ireland, the character of Wales, it would seem, maintains a kind of insipid mediocrity, an uninteresting security, an unadventurous spirit, which in no way carries the imagination back to the period when Merlin's magic mystery cast a charm over every hill and valley, and the bards sang to their resounding harps the exploits of Arthur, leading his followers on to victory in twelve successive engagements.

The industry, the talents, the literature of Scotland, are continually presenting themselves before us, and by them we are reminded of her early simplicity and hardihood, and of her strains of former days, so ably remodelled by her living poets. As to Ireland, if its ferocious valour, its wild traditions, its romantic sense of personal importance, its veneration for literature, its devotion to the religion the earliest professors of which it sheltered in its bosom, were ever dear to the imagination, or favourable to the purposes of poetical embellishment, they ought to be so still, for they still exist; however terrific, or lawless, or guilty may be the forms which they have assumed in modern times, under the oppression of the powerful and wealthy among its own sons, who ought to have taken an honourable pride in modifying them to better purposes, or the still more galling neglect of its conquerors, whose interest in it is shewn by little more than the severity of punishment with which they visit the disturbances and crimes they yet take no care to prevent.

But our business is with Mr. Bayley, and his poetry. Our objection to Welsh incidents and Welsh characters, is, that they are uninteresting. There may be 'goot men porn at Mon-mouth,' as Fluellen assures us is the case; but these good men do not make good heroes for Epic poems; and when all the sub-heroes are mustered under them, and called over by name, every thought of harmonious numbers is put to flight by clustering consonants, and jarring aspirations.

Idwal, the hero of the first of these pieces, is a youth who, not much to his own advantage, recalls alternately to the reader's mind Scott's Wilfrid, and Beattie's Edwin. He is fair, gentle, and contemplative; dislikes a noise, and is particularly averse to the exercise of his risible muscles. He is fond of wandering through pathless glades and secret glens, of sitting under a tree,

and of scaling rocks ; but his chief delight is in seeing salmon leap. All these peculiarities are described in smooth and polished verse, and with sufficient power of appropriate and pleasing imagery, liable only to the objection we have already stated, the closeness of the copy from the Minstrel.

The description of the Coomb, which bears the name of Idwal, and to which tradition has annexed the story of his birth, partakes somewhat more of originality, and is forcefully given. The wild and melancholy features of this secluded spot, have made an impression on our Author, who describes them from his own observation, which he has succeeded in conveying to the mind of the reader, and which proves his own to be sufficiently alive to the sublime in nature. This temporary elevation is, however, soon over, and he proceeds to describe, in a tamer style, a certain seat on the summit of Mount Snowdon, which it seems, among other attributes, has the power of inspiring him who takes a night's lodging in it. We wish our Author had been enabled to describe this seat from his own experience of its virtues ; but possibly the following lines were written previously to his visit to it :—

‘ No sooner was the power of Snowdon's stone
To Idwal's eager eyes by Howel shewn,
Than vow'd the youth himself a votary,
Ere long the virtue of that sleep to try.’ p. 41.

Unfortunately for him, two ungentle personages are led to the same spot from very different motives, and discuss, in his hearing, a conspiracy which involves in it his mother's and his own safety. The account of his discovering himself, of his falling a victim to the swords of the assassins, and of the despair and threatened vengeance of his friend Mathonwy, are most inadequately given ; notwithstanding the Author has evidently taken the trouble to refresh his imagination at this part of his work, with a close inspection of the beautiful episode in the 9th book of the *Aeneid*. It is a little unfortunate that all the best parts of Mr. Bayley's poetry remind us of something much better in the works of his predecessors. Thus, in ‘ The narration of Brito,’ the short and heart-felt exclamations of Macduff, on the murder of his wife and children, are recalled to our minds page after page, in the extended lamentations and circumstantial description by this garrulous mourner, under a similar affliction.

In the first part of ‘ The Hostages,’ we have some attempt at poetical embellishment and machinery, which are indeed necessary to relieve the tedium of characters and incidents so hack-nied as those of fair Rosamond and her royal paramour, and the fatal consequences of their love. Zolphino, a Sicilian, who has been before described, as

“Charg’d with strange compacts that abhor the light,
And deeds whose very names the soul affright,”

wishing to prevent the interference of Rosamond with regard to the hostages, whose fate is the subject of this episode, contrives to frighten her by a piece of mechanism, in comparison of which all the inventions of the proprietor of the Merlin gallery, must appear very clumsy performances. This magic chest is described with much elaborateness, but at a length that forbids us to extract the account of its wonderful properties, of the incantations made use of to bring them forward, and of the effect they produce on the mind of the lady.

The chief part of this episode is taken up with deciding by lot the fate of the sons of Owain, sovereign of North Wales, and the brothers of David, one of his chief commanders. As the Author seems to dwell with peculiar complacency on his management of this part of his work, we shall quote his description of the behaviour of “the impatient Rhys,” who was the first to venture on the decision of chance upon existence;—

“He said; then near the fatal urn his stand
He took; and o’er it lifted high his hand:
‘O dark depository!’ thus he cried,
‘Within whose womb both life and death reside,
Send forth thine oracle!—whate’er thy voice,
Small cause canst thou afford me to rejoice:
If life to me thy sentence should extend,
The boon destroys a brother, or a friend.
Whate’er thy voice, to my tormented sense
The certain worst is better than suspense;
Thus then I make my perilous essay;—
Come forth, thou hidden destiny, to-day!’

He said; the urn but for an instant scann’d,
Then plunged into its depth a resolute hand—
A solemn silence follow’d: e’en were heard
The balls to rattle, by his fingers stirr’d.
Sparkled his eyes, as from the urn he drew
The hand whose grasp conceal’d the ball from view;
His hand awhile unclos’d on high he rais’d,
While all in eager expectation gaz’d,
Then held it forth, and in the sight of all
With desperate haste display’d the fatal ball:
Black—deadly black it was—the blood up rush’d
Right from his heart, and all his forehead flush’d,
Then fell again—wildly he look’d around;
Then dash’d the ill-omen’d ball upon the ground;
A laugh half smother’d rattled in his throat,
As Henry’s feet the ball rebounding smote.”—p. 121.

We do not consider this as the most favourable specimen of our Author’s powers, though he himself is so modest as to dis-

trust their originality in this instance, and to be willing to divide the merit of the passage with Francesco Franceschi, the Italian dramatic writer. But we must now take leave of Mr. Bayley as an epic poet. As a scholar he appears to more advantage. His Greek hexameters, which have already obtained admission into the *Classical Journal*, are tolerably vigorous and correct, and his notes display abundance of ingenious research.

The volume concludes with some stanzas, entitled "The last Farewell," which sufficiently evince that Mr. Bayley has talents for poetry, though they are not adequate to the management of the epic kind.

Art. XIII. *Antibiblion: or The Papal Tocsin*. No. I. containing News from Rome and Poland; with a correct Latin Copy and Translation of the present Pope's Bull against Bible Societies, and notes by Scrutator. Second Edition. 8vo. Price 4d. Hatchard. London. 1817.

WE notice this publication, chiefly for the sake of the important document alluded to in our first article, of which Scrutator here furnishes us with a correct Latin copy. It will, we imagine, go a considerable way towards dissipating those delusions which have of late prevailed with regard to the essential character and the true spirit of the Romish superstition, and tend to rouse Protestants from the idle dreams which have formed an excuse for their supineness.

While, however, we are disposed warmly to applaud every legitimate method of counteracting the *moral* dangers of Popery, we must deprecate every thing like an attempt to excite the passions or the fears of the public with regard to any questions of *political* danger. We do not like the title of the present pamphlet: it looks as if Scrutator designed to sound an alarm in the ears of the populace, and to make the Pope's Bull a watchword and a war-cry against the Roman Catholics. He is, it should seem, emulous of being considered as one of the geese of the capitol. Now, it is a very easy thing, we are persuaded to instigate people to dread the Pope, and to hate a class of their fellow subjects; to this effect fourpenny pamphlets may be highly subservient: but there is but one method of making them true Protestants, and that is by making them understand and love the religion which they profess. The best preservative against the political dangers of Popery, is that which forms the only efficient moral antidote to its delusions,—the BOOK which his Holiness would suppress: let this but continue freely to circulate among all classes, and it will be morally impossible that Popery should again enslave the nations which the knowledge of the Gospel have made free indeed.

Art. XIV. *Religious Liberty stated and enforced on the Principles of Scripture and Common Sense. In Six Essays. With Notes and an Appendix.* By Thomas Williams. 8vo. pp. 228. Price 6s. Williams and Co.

WERE a person comparatively a stranger to the moral history of man, brought suddenly into a favourable situation to take a broad survey of all the disasters which have befallen this ill-fated and apostate world, it would be a matter of considerable astonishment to him, to observe that the heaviest of all its heavy calamities had been self-inflicted; and that all the malignant designs formed by the Great Enemy of our race to cripple the powers and blast the prospects of mankind, owed their efficiency to themselves. Would not such an observer be ready to conclude, that there must have existed some deadly covenant between the Powers of darkness and certain great combinations of men, that whatever engines of mischief the ingenuity of the former might originate, the honour of working them should belong exclusively to the latter? What an extreme of alternate disgust and regret would be excited, by observing that with maniac fury men had been all along tearing and lacerating their own flesh; exasperating all the natural evils of their condition, and creating many artificial ones, and actually turning the very means that had been devised, by the watchful benevolence of the Deity, to meliorate their condition, into potent instruments of torture and destruction! In the midst of his comprehensive and painful review, when his mind was wearied and disgusted with the long series of follies and calamities that had passed in succession before him, how would his eye brighten into something like ecstacy, while it rested for a few moments on the Divine radiance of that period in which Christianity dawned upon the unhappy race, and promised by its powerful remedies an entire cure of the moral insanity by which men had been impelled to mutual destruction! How would his spirit exult on seeing that all the malicious designs of the Evil Being, backed by the infatuated efforts of men themselves, were inadequate to defeat the benevolent counsel, or impede the mighty efforts of Divine Goodness! What an excess of gratification would he feel, in perceiving that, for near a century, the march of truth and righteousness, had been triumphant: though grappling at every step with the principles of evil, and disputing every inch of ground, yet like the dawning light, gradually and effectually chasing away the darkness! He would see with a deep feeling of gratitude, this system of heavenly philanthropy successfully warring against principalities and powers and spiritual wickednesses in high places; establishing the throne of the Prince of Peace, in the very heart of the kingdom of darkness, and turning the foul abodes of a cruel and degrading superstition into the temples of the living God.

But after the gleam of light which had, with meteor-like rapidity shot across the moral history of mankind, having for a

moment, as it were, irradiated one spot of the ideal scene before him, with what appalling concern would he view its almost total obscuration; and instead of tracing its bright progress, as he had vainly anticipated, till the gradual diffusion of the glory should have encircled the whole scene, perceive its contraction and loss of splendour, till at no very distant period from its first appearance, he would hardly be able to distinguish it from the surrounding darkness? While pondering the mysterious causes of such a defiling and degrading of the only effectual means that had ever been devised to diminish and counteract human misery and human wickedness, he would be led to infer that all the mighty influences which had at first been exhibited to introduce and establish that Divine system, had been subsequently entrusted to the malignant powers of earth and of hell, for its destruction; that the tide of infinite benignity which had once set in upon these shores, was not only ebbing, but actually sweeping away with it every thing the existence of which as a means of melioration could gratify a benevolent observer, while it left behind a dreary and widely extended waste—a moral marsh of vast expanse, stagnant, noxious, and slimy.

But the extremity of his astonishment would still remain to be excited, at the discovery that the most extensively fatal and the most bitterly aggravated of all the calamities that had ever fallen upon our nature, had been inflicted by those very individuals of the race, who had made the highest pretensions to supernal benevolence, and who, as if to mock at once our hopes of melioration and our capacity of suffering, had made the most clamorous and extravagant demands on our gratitude, for those very measures which had caused the utmost intensity of our woe.—For who, it may be asked, are the men, that have advanced the highest claims to be accounted the heaven-gifted benefactors of their race, the very delegates of infinite benignity, but those same individuals who have cast into the cup of human sorrows the most bitter of its ingredients, and have chained the human understanding with the cruel bonds of spiritual darkness?—the very men that should have been the luminaries of the surrounding scene, the shining lights of their age, rising upon the darkness of an erring world, with the attractive lustre of Bethlehem's star; but who, like the star Wormwood of the Apocalypse, have fallen upon the waters and fountains of the moral world, turning them into bitterness and death. Pride, and lust, and covetousness, and ambition, have, it is true, committed their devastations upon mankind, to an extent proportioned to the virulence and prevalence of these passions in our nature; but all their atrocities have been far exceeded by the cold blooded, sanctimonious malignity of Intolerance: a spirit which yet lurks—or, as we ought rather to say, when we look around at Spain, and Portu-

gal, and France, and some other polished states, which still stalks abroad on the earth: a pestilence which indeed lately walked in darkness, but now wasteth at noon day.

And what means the incessant struggle that has been maintained in all ages, against Ecclesiastical Power? Doubtless, the individuals who have claimed that power, can satisfactorily display the grounds of their authority. They have not, surely, ventured to rest their title to the exercise of so awful a prerogative, upon any disputable premises, any obscure tradition, any passages of even authoritative documents, liable to repugnant constructions? They cannot have inferred it from any principle capable of being turned against themselves. They must certainly have received the broad seal of heaven, authorizing them to enforce its decrees and dogmas, and challenging by a full and most commanding evidence the faith and submission of all, else they never would have ventured to enforce and constrain, by all those harsh, and severe, and deadly measures they have used, and which ministers of heaven would have been the most reluctant to employ. At all events, these pretenders to Divine authority can surely shew some seal upon their instructions—some glory about their own countenances—which shall leave no room for the scrupulous to doubt, and which shall confound the sceptical by its irresistible lustre. In some way that immediately appeals to every conscience, they must without doubt be able to shew the finger of God instituting them to the high office; and at any time they can obtain the divine attestation to their credentials, as the vicegerents of the Godhead.—

Alas! there is nothing of all this. All the individuals, or the combinations of individuals, that have restrained liberty of conscience, and have claimed a right, because they possessed the power, to persecute, have refused to acknowledge in their opponents an equal and similar right. And yet, among all these there has never appeared any one sect or church possessed of that additional sense, whether of a physical or intellectual nature, by which moral truth might be necessarily and intuitively perceived, and by which it might be possible to determine the precise degrees and criminality of mental error. The men who have made the claims, and the men who have resisted them, are all creatures formed of the same dust, belonging to the same sphere, and gifted with the same senses; not one possessing an infallible comprehension of universal truth, not one that can guarantee, even to his own understanding, protection from the wiles and warpings of error. There is indeed nothing of this kind. All have erred; all are frail; all have the same brief passage to the grave; all are endowed with that same moral sense, which knows no appeal, and can admit none but to the common Maker and Governor of mankind: yet in endless

and vexatious accordance they have deemed it right, whenever they have had the power,—at least their evil passions have found it gratifying, to take their turn in this service of the Evil Spirit. Forgetting all the humility the Gospel teaches, the lenity it displays towards human frailties, the patience and clemency of its founder, though he possessed a sense of moral turpitude, and a discrimination of the guilt of speculative error infinitely refined; forgetting the veneration due to the prerogative of Deity and the sacred functions of the Supreme Judge, they have impiously rushed into his seat, unhesitatingly pronounced his decision, and instantly called for fire from heaven; and when it has failed to descend at their bidding, have called up unhallowed flames from beneath, to inflict their *holy* vengeance which they deemed due respectively to the mental and the moral delinquency of the unhappy victims of their rage.

It has appeared too abstract and difficult a proposition to be discovered by the generality of men, that could any party produce the most unequivocal testimony to the correctness of their opinions, it would not thence follow that the opposers of those opinions should be persecuted for dissenting, or restrained in the slightest degree from the free exercise of their own judgements, in selecting any opposing system. They have forgotten that the right to persecute is not conveyed by that same volume that imparts accurate and precise knowledge of God and his salvation. So that, supposing we had infallibly ascertained the sense of the sacred volume, we should not thereby have acquired any additional right to coerce a fellow-inquirer, or prevent the free exercise of those faculties, for the use or abuse of which he is accountable only at the bar of Omniscience. The New Testament is utterly silent on these three points: the degrees of guilt involved in speculative error—the party to whom the supposed right of punishing it is delegated—and the fact of such a delegation. These three points, therefore, must become the matter of a new revelation, before any degree of restraint upon conscience, by any human power, can be scripturally justified.

A love of power, an impatience of contradiction, the pleasure of dictation, the giddy and unbounded insolence inspired by riches, and secular superiority, are the hateful principles to which intolerance is indebted for its support. And these principles acting with more or less violence in men of different denominations, while the acerbity of their dispositions was only partially meliorated by the Gospel, have led most into the error, that with power in their hands, and reason and Scripture supporting their opinions, it was their duty to compel conformity. That these principles, in union with the worldly aggrandisement which has been pre-eminently the aim of the Romish

Church, should inspire her breast with intolerance, is not wonderful; but that men setting out with a professed abjuration of her principles and her spirit, taking their stand solely on the Scriptures, and aiming at a direct imitation of the Saviour's example,—that men seeking a reformation of the spirit as well as of the doctrines of the ancient Church, should fall into the same intolerance, while it excites our wonder and our regret, ought to be held up as a beacon to posterity. In fairness then let it be acknowledged, that the Protestantism of most of the reformers, was little less fierce than the Popery they aimed to overthrow, while in one of its fundamental principles their own system still needed radical reform. They might assert for themselves the right of private or individual judgement, but they did not allow that right to the extent that impartial justice required. The reformers from Popery, the reformers from Episcopacy, the reformers from Presbyterianism, have all in a greater or less degree, violated the sacredness of religious freedom. It does not appear that any very considerable or very earnest effort was made during the progress of these various reformations, to ascertain the extent of the rights of conscience, or to maintain that enlightened religious liberty, which we regret to say still needs be better understood. The views of mankind upon this, as upon many grand and important moral principles, have been only very gradually enlightened. Habits and prejudices in old established states, yield reluctantly to the demands of reason and justice. There is much room for improvement even in the midst of our own boasted light and liberty, particularly in the superior circles of society; for it is a fact, that there is more intolerance in spirit among them, than among the inferior class. The source of all this evil, is the unnatural alliance of Church and State, and the temptation to secularity and dictation which that alliance creates.

But it may be asked, Is there then to be no State religion? Ought not the king to choose a religion for his people, and ought not that religion to receive the patronage of the king and the state, or at least, ought not the religion of the majority to receive the largest share of favour and support from the government? It may be replied, that since each individual owes no degree of duty to the king and the government, on the score of religion, it is manifest injustice on their part to require any. The state owes every subject impartial justice; and this impartiality is infringed, when one form of religion is patronised to the exclusion of all others, though differing, at least many of them, in mere forms and non-essentials. The majority can have in justice no better claim to the favour of the state, than those who are unfortunately placed in the minority; nor can they, simply

on account of their being the majority, acquire a right to legislate on the subject of religion for the rest, and to legislate for themselves so as to oppress or degrade others. In all questions of purely civil polity, it is granted the majority fairly ought to legislate. If a man has liberty to withdraw from such a state, when he finds himself in the minority, he then enjoys the highest degree of freedom compatible with the existence of the state. When a man knows the form of government, and continues under it voluntarily, he is bound to submission :

‘ ἡδε φάμεν τῆτον ομολογῆκεναι ἐργῶ, ἡμῖν.’

But it is not so in religious matters. We owe no subjection to our civil rulers in this respect, by continuing a part of that civil society over which they preside. Religion is not a legitimate subject of secular legislation. States should consider men simply as members of a social compact, formed solely for each other's present advantage. It has been said, ‘ A king is the father of his people, and he ought to exercise a father's authority over the morals and religion of his people.’ There is however nothing in the nature of things, to justify this analogy in its application to religion. A king is not the father of his people for this purpose, nor can he be, since, in regard to religious concerns, he may be as ignorant, and is as fallible, as any of his people. He enjoys no spiritual advantages which are denied them, and he has received no authority from God to interfere in any way with religion. As a father let him administer impartial justice, and this will require him at once to lose sight of all the shades and complexions of religious opinion.

We are happy in remarking that the question of religious liberty, is daily receiving, in this country, fresh accessions of light. But we do not conceive that the grand principles on which universal religious liberty should be founded, have yet met an adequate development. We have occasionally seen the question ably handled in reference to some particular case, or one distinct bearing. But we have seen no modern publication that enters broadly into the discussion of the fundamental principles upon which a perfect and universal religious liberty should be established. We have long wished to see the religious rights of men advocated by some person of an enlightened and temperate mind, capable of taking a comprehensive and philosophic survey of all the bearings of one of the most momentous questions to the happiness of man and the prosperity of states, that was ever agitated.

We do not consider the present publication as calculated to supply this deficiency, though it contains many valuable suggestions on the grounds of religious freedom, and manifests commendable fairness in condemning the spirit of intolerance. We quote the following passage as a favourable specimen of the

Author's manner of treating this important and interesting subject.

'The reformers dissented from almost every principle of the Church of Rome, but this—the right of persecution: and though Luther and some others thought it rather too much to *burn* heretics, all agreed that they should be restrained and punished, and, in short, that it was better to burn than to tolerate them. The Church of England has burnt protestants for heresy, and papists for treason. The Church of Scotland, and the London ministers in the Inter-regnum, declared their "utter detestation and abhorrence of the *error of toleration*, patronizing and promoting all other errors, heresies, and blasphemies whatever, under the abused name of liberty of conscience." In fine, all sects and parties who have claimed religious liberty for themselves, have no less earnestly refused it to their antagonists.*—That creatures ought to serve their Creator, is a principle self-evident and incontrovertible; and if they do, it must be according to the light afforded them, from whatever source that may be derived. This obligation creates a right: for surely every man has a right to perform his duty to God, and to deny this is to dispute the Divine Authority. To worship God, is the first of moral duties: and there is no power upon earth that can invalidate or supersede it. But admitting that man ought to worship God, and that he ought to worship him according to the light afforded, I thence infer his right to religious liberty; or, in the strong language lately employed by a certain popular society, "that every man in every age and in every country, has a sacred unalienable right to worship God according to his conscience, which no individuals, or governments, or legislatures can, without injustice or oppression, directly or indirectly infringe:"—a principle which has recently been admitted by the highest names in this country, both civil and ecclesiastical: but it can derive no authority from them: it is from Heaven.' pp. 1-3.

The grand principles of religious liberty, are not, however, stated with sufficient perspicuity; and we think the Author would have done well, had he entered more fully into the grounds upon which he lays the claim to universal liberty of conscience. We shall lay before our readers a brief detail of those principles, which yet require a more powerful and philosophic elucidation. The *first* principle upon which we should be disposed to rest the claim to full and perfect liberty of conscience, is, the moral equality of all men. A right to dictate and enforce, implies either a natural or a conceded superiority. But in a moral point of view, this superiority can belong only to the Creator; and it is an arrogant invasion of his prerogative, to assume the right of dictation. He who admits the authoritative interference of a fellow-creature with his conscience, allows an impious innovation on the rights of the Deity, and consents to rob him of that intellectual and spiritual dominion which is peculiarly his province.

* We believe the Quakers, taken as a body, are a decided exception. R.

A *second* principle is, our separate and individual accountability, which implies a subjection exclusively to one, and that a supreme authority; and this corroborates our preceding principle, the moral equality of all mankind, or their universal subjection to the same common principles of moral government, and their consequent independence of each other. The intervention of any inferior authority over conscience, or a restraint exercised over it, is the height of injustice, and admits neither explanation nor palliation. Here, an infringement upon liberty destroys the moral character of man, and produces anarchy of the worst sort among the works of God. For all our actions are good or evil, only as they have, or as they have not, their origin in liberty of choice.

A *third* ground on which every man ought to be allowed religious liberty, is the natural impossibility of controlling our convictions, and the consequent necessity of leaving every man, at least in a religious view, to act in accordance with those convictions, referring the final decision to the only lawful judge of the heart. We are far from asserting the innocence of mental error; nor would we countenance the notion that our wishes and our passions have no influence in the formation of our judgements. The contrary is too evident to be denied. But many convictions are forced upon us in spite of our passions, and in some cases conviction is produced by evidence, which our prejudices, our interests, and our wishes, in vain endeavour to resist. Who shall determine the degrees of guilt involved in corrupt and prejudiced judgements? or who shall pronounce in any given case, whether a man's convictions are genuine, that is, free from the influence of passion, and whether he ought, or ought not, to act upon them? The faculty of discriminating in all such cases, is not conceded to any man, or any set of men. It involves a knowledge of some of the most profound secrets of nature. The infinite Intelligence alone can establish that finely graduated scale, by which the guilt of mental error shall be ascertained. We believe it therefore impossible to interfere, either directly or indirectly, with conviction on religious subjects, without invading the sacred province of the Deity, and committing an act of flagrant injustice against a fellow-man.

A *fourth* principle should be laid in the nature and requirements of revealed religion. It is wholly a personal religion. Its appeals are all directed to the conscience, and the heart, and the judgement of the *individual*. Its subjects must be *willing*. It must produce distinct personal conviction; and upon this ground it enforces the duty of personal obedience. It refuses, in the most explicit terms, those acts of religious service, which have human authority for their basis: "Their fear towards me is taught by the precept of men."—*Is. xxix. 13*. Much has been said of

the *innocence* of certain human additions, and of the *decency* of those appendages to the service of the Church of Christ, which have been thought advisable by councils, and synods, and legislatures. They may be innocent and decent as *mere acts*, but as acts of religion, they can be neither decent nor innocent, when they are enforced as a part of *Divine* worship by the "Precept of Men." 'He that searcheth the heart,' rejects that *fear* which is taught by such precepts. Every particle of human addition to his commands, when it is enforced as a part of worship, is an impious encroachment on his prerogative, a presumptuous association of what is imperfect, with what is holy, and a deterioration of the essence of Christian piety. There is only one principle upon which acts of religious worship can be affirmed to be acceptable to God; that is, when they are accordant with his will. To prove that they are not opposed to his will, or not forbidden by it, is mere trifling, and in reality proves nothing. The will of God is simply and plainly addressed in revelation to every individual. This revelation therefore implies and confirms the right of acting, the duty of acting agreeably to conviction; that is, it implies a right to perfect religious liberty. We transcribe with pleasure some pertinent remarks on this head, from the third essay.

'Religion is a *reasonable* service. "Come now, let us *reason* together, saith the Lord," is the language in which Israel was admonished by the evangelical prophet; and in many other instances, we find Jehovah appealing to the reasoning powers with which he has endued mankind: "Hear now, O house of Israel; Is not my way equal? "Are not your ways unequal?"—Jesus Christ himself appeals to the candid discrimination of his hearers: "Judge not according to the appearance, but judge righteous judgment." And in another instance he thus argues with the most unworthy of them, "Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern the time? Yea, and why even of yourselves judge ye not what is right?" The prophets referred to the law and to the testimony as the sanction; our Lord appeals both to Moses and the prophets for his authority: "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

'The great Apostle of the Gentiles exhorts Christians to "prove all things;" on which the illustrious Milton thus descants: "St. Paul judged that not only to tolerate, but to examine and prove all things, was no danger to our holding fast that which is good. How shall we prove all things, which includes all opinions at least founded on Scripture, unless we not only tolerate them, but patiently bear them, and seriously read them? Is it a fair course for one to assert truth, by arrogating to himself the only freedom of speech, and stopping the mouths of others equally gifted? This is the direct way to bring in that papistical implicit faith which we all disclaim."* Indeed, nothing

* Milton's Prose Works, by Simmons, Vol. IV. p. 268.

can be more abhorrent to the creed of Protestants, than implicit faith and traditional religion: therefore, in another Epistle, St. Paul, like his Divine Master, appeals to the understanding of his readers: "Brethren, be not children in understanding.—I speak as unto wise men, judge ye what I say." St. John also exhorts Christians not to believe every spirit or every teacher that should come among them; but to "try the spirits whether they be of God." In perfect accordance with this advice, the first ecclesiastical historian, St. Luke, commends not those Christians which received the truth without inquiry, but those who carefully examined the evidences with which it was accompanied. "These (the Bereans) were more noble than those of Thessalonica, because they searched the Scriptures daily, to see if these things were so," that is, to see whether the Apostles were justified in this appeal to the Old Testament, the only sacred Scripture then extant.' pp. 38—40.

In addition to these general and fundamental bearings of the grand question, we should be glad to see the political impolicy of restraining religious liberty ably stated, and fortified, as it might be, by an appeal to innumerable interesting facts in the history of modern Europe. Some valuable remarks upon this topic, may be found in a Sermon by Mr. Worsley, lately reviewed by us.*

There would still remain one point in which the subject of religious liberty should be viewed, in order to remove the real or pretended fears of civil rulers. There is no cry more common among the temporizing and the interested, than the danger to be apprehended to the State by the perfect equalization of religious sects and parties. We conceive, however, that no fear can be more unfounded. It clearly rests with States to make all their subjects their attached friends, by avoiding religious partialities, and scrupulously guarding the constitution against ecclesiastical interference. We wish to see this point more fully discussed, for we are thoroughly convinced of the practicability of the full exercise of religious liberty by every subject, without interfering with the civil constitutions, or weakening any of the bonds of the social compact. Indeed, we might rather say, those bonds would be drawn still closer, and secure the affections of a greater number, to the enlightened principles of that government in which all are equally free, equally favoured, and might be equally happy. We feel perfectly assured, that if governors in all countries would confine their attention to the legitimate objects and ends of civil legislation, and leave religion to take its own course, giving it sanction only in a moral point of view, they would have much less occasion to complain of the disaffection of any particular class of their subjects. But it is when governments advance beyond their province, and invade

* See Eccl. Rev. for Feb. 1817.

the sacred rights of conscience, that disaffection is generated; and dissent is the painful predicament into which the conscientious and independent mind is thrown, not voluntarily, but by the unjust and unnecessary interference of civil rulers.

And such religious liberty may, we think, be advocated, without necessarily implying a predilection for any particular form of civil government, but might exist under all forms. The Dissenters are about as much divided upon the question of the best mode of government, as most of their fellow countrymen. France, under Napoleon, was assuredly a more absolute monarchy than it is now, but it cannot be denied that it enjoyed a far greater degree of religious liberty than at present. Indeed, it is well worthy of observation, that though he was one of the most tyrannical of monarchs, he always shewed himself the unvaried friend of toleration. He was too able a statesman not to see its political bearing. America is a republic; and there the most unlimited religious liberty is found to be quite compatible with the interest of the state. Our own Government, which we readily admit is a mixture of what is good in all others, is, we trust, daily learning to equalize religious denominations, and will one day be convinced of the unrighteousness of supporting one sect at the expense of all the rest.

Mr. Williams merits our thanks for having performed an acceptable service in the cause of religion and of humanity. Though his essays are not distinguished by much depth of thought, or by great philosophic acuteness of discussion, they display considerable independence of mind combined with a supreme deference to the sacred authority of Scripture. He has not withheld his censures from every class of Christians who have been guilty of the heinous crime of intolerance. He does not appear to be a bigot to any party. He states his own broad principle of universal religious liberty with manly firmness; excepting in the case of the Roman Catholics, whose claims he denies; and cannot admit the propriety of their emancipation under existing circumstances.

It appears to us that the Author has erred at the outset of his subject. At p. 1, he says, 'Of all the *doctrines of Christianity*, religious liberty, though one of the most important, has been one of the last to be understood and acted upon.' We must make an objection to referring religious liberty to revelation, because it is manifestly one of the natural and inalienable rights of man. It belongs to our constitution; and the chief principles upon which it is claimed, existed antecedently to revealed religion; and do exist wherever man is, whether possessed of revelation, or not. Religious liberty means precisely one modification of natural liberty, and it had its origin at the creation of man. It was conferred by that hand which formed and endowed

the human constitution. It is essential to the moral character of man, as we have already shown, and therefore, did not require, and is independent of, revelation. We admit, indeed, and have before stated, that the Scriptures universally recognise it. But we can with no more propriety call it a doctrine of revelation, than we could call consciousness, or memory, or natural liberty, a doctrine of revelation. By doctrines of revelation, we must always mean sentiments or truths which derive their authority entirely or mainly from Divine communication.

On the duty of inquiry into the evidences of revelation, we quote with pleasure the following passage.

‘It is a great mistake of many persons to suppose that they are believers in Christianity, because they have had no doubts: ignorance alone presumes on the truth of principle without inquiry, and it is a maxim equally just with respect to the evidences as to the experience of religion, that “he has no faith who never doubted.”

The first subject of inquiry in religion should always respect its evidences; and it is much to be regretted, that neither in our natural nor popular catechisms is there a single question and answer upon the subject. When such inquiries, therefore, are proposed by the enemies of religion, the mind is startled, and the deist triumphs in finding the untaught professor has no reasons for his faith. It is true, that there are some arguments for Christianity, which require learning and leisure to discuss; but there are others, derived from the holy tendency of its doctrines and its moral principles, which are level to the meanest capacity; and sceptics find it more difficult to answer the humble Christian, who can testify the efficacy of religion upon his heart and conduct, than all the arguments of its more learned advocates.’ p. 41.

The ‘*Historic Sketch of the Rise and Progress of Intolerance*,’ which comprises nearly half the volume, is by far the most valuable and interesting part of the work. It exhibits a comprehensive and tolerably fair view of the influence and extent of a spirit of intolerance, from the time of Constantine, down to the persecution of the French Protestants. In so brief a sketch, the Author was necessarily compelled to be superficial, and to pass by various important facts; he has however selected many, chiefly from the history of our own country, and from those of France and America, which are highly interesting, and which do credit to the extent and accuracy of his information. We can with pleasure recommend the volume to the attentive perusal of our readers, and especially to those who have not leisure for wider research, or more profound argumentation.

ART. XV. SELECT LITERARY INFORMATION.

** * * Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

Mr. Cumming is preparing a second edition of the "Resolves, Divine, Moral and Political," of Owen Feltham; as revised by him a few years since.

Mr. William Newnham has in the press, to be published in one duodecimo volume, a work entitled, a Tribute of Sympathy, addressed to Mourners.

The Rev. W. Smith, author of a System of Prayer, has in the press, a Six Weeks Course of Prayers, for the use of families.

In a few days will be published, in 8vo. The Harmony of Scripture; or an attempt to reconcile various passages apparently contradictory: By the late Rev. Andrew Fuller.

Preparing for publication, a Translation of the Works of Virgil, partly original, and partly altered from Dryden and Pitt: By John King.

In the press, and speedily will be published, Odin, a Poem: By the Right Honourable Sir W. Drummond. This Poem, which is connected with the most interesting era of the Northern Mythology, refers principally to the origin of the Gothic empire; which the author, availing himself of the privilege of the poet, and offering besides some probable conjectures, supposes to have been founded by Pharnaces.

A few copies of Dr. Hales's New Analysis of Chronology, in three volumes, or four books, quarto, remain to be disposed of at the subscription price of six guineas. The first Volume of this valuable work contains an Explanation of the New System of Chronology, introduced therein; to which are added, 1. The Elements of Technical Chronology, and 2. The Elements of Sacred Geography, illustrated with six copper-plates. The second volume, consisting of two books, each larger than the first volume, contains a Chronological History of the Old Testament, Apocrypha, and New Testament, and of the whole range of

Prophecy, immediately translated from the Original Scriptures. The third volume contains a Chronological History of the Assyrians, Babylonians, Medes, Persians, Lydians, Egyptians, &c. adjusted to Sacred Chronology throughout; and also a copious and general Index to the whole work.

In a few days will be published, a new edition of Mr. George Dyer's Essays on the English Constitution.

The second volume of an Introduction to Entomology, or Elements of the Natural History of Insects, by the Rev. W. Kirby, M.A. F.L.S. and W. Spence, Esq. F.L.S. is nearly ready for publication. About one half of this vol. is occupied with the history of societies of Insects, including a full account of the manners and economy of ants, wasps, bees, &c. the remainder is devoted to letters on the noises, motions, hybernation, and instinct of Insects; on luminous insects; and on their modes of defending themselves from their enemies.

Speedily will be published, a new set of emblematical Latin Labels for the drawers and bottles of Surgeons, Apothecaries and Chemists. A pestil and mortar will be represented inclosed within a handsome border. The Labels will be according to the latest edition of the Pharmacopœia Londinensis, arranged in alphabetical order, and printed on various coloured papers.

Lieut. Edward Chappell will publish early in next month, a Narrative of a Voyage to Hudson's Bay, containing some account of the north-east coast of America, and the tribes inhabiting that remote region, in an octavo volume, illustrated by plates.

Sir Win. Adams has in the press, an Inquiry into the Causes of the frequent Failure of the Operations of extracting and depressing the Cataract, and the Description of an improved Series of Operations.

Miss E. Spence is printing, in an octavo volume, *Letters from the North Highlands*, addressed to Miss J. Porter.

Dr. Coote has in the press, the *History of Europe*, from the Peace of Amiens in 1802 to the Peace of Paris in 1815, forming a seventh volume of the *History of Modern Europe*.

The Rev. Henry Rutter has in the press, a *Key to the Old Testament*, pointing out the persons, events, &c. that were figurative of Christ and his Church.

A Series of Pastoral Letters on Non-conformity, from a Dissenting Minister to a Youth in his Congregation, will shortly appear in a duodecimo volume.

Preparing for publication, a *Treatise on Protestant Nonconformity*, in one volume octavo.

M. Thenard's *Treatise on the General Principles of Chemical Analysis*, translated into English, with plates, and additions from his *Elements of Chemistry*, is printing in an octavo volume.

Mr. Griffiths, author of the *Sons of St. David*, is preparing for the press, the *Champion of England*, an historical romance, founded on facts that occurred in the 14th century.

Mr. J. Robertson is printing, an *Example Book on the Use of Maps*, containing problems and exercises to be worked and filled up by students in geography.

A new edition, entirely remodelled, of Dr. Thomson's *System of Chemistry*, is printing in four octavo volumes.

The *Vicar of Wakefield*, with a series of designs by Rowlandson, is printing in royal octavo.

Speedily will be published, in one volume, octavo, the *Colonies*, and the *Present American Revolution*: By M. de Pradt, formerly Archbishop of Malines.

In few weeks will be published, *Pictures of War*, from authentic narratives, with *Reflections on the Practice of National Hostilities*, partly original, but chiefly extracted from eminent writers. By Irenicus. in one vol. 16mo octavo.

In the press, and will be published in

June, or early in July, a *History of Whitby*, with a statistical survey of the vicinity to the distance of twenty-five miles. By the Rev. George Young; with the assistance of some papers left by the late Mr. R. Winter, and some materials furnished by Mr. John Bird. This work is comprised in four Books. The first contains a General History of the north-east part of Yorkshire, particularly the ancient history of that district; and here some important particulars, unnoticed, or imperfectly understood, by the greater part of modern historians, are produced and elucidated. The second Book gives the history of Streoneshalh (or Whitby) Abbey, with a view of the Ecclesiastical History of the district; and exhibits a detailed account of the monastic establishments at Whitby and in its neighbourhood, and of the lives, possessions, employments, &c. of the monks and nuns. The third Book enters very fully into the history of the Town and Port of Whitby, from the earliest account to the present times. The fourth Book contains a Statistical Survey of the district, arranged under various heads, such as, Topography, Antiquities, Mineralogy, Agriculture, Manufactures, Biography, Manners and Customs, &c. The volume will contain a large proportion of original matter, especially in the Ecclesiastical History, and in the department of Antiquities, where many interesting subjects, hitherto unpublished, will be brought to light. It will be embellished with numerous engravings, including a Map of the district, laid down from actual survey. An Appendix, consisting principally of original documents, will be added.—The work is publishing by subscription, chiefly for the benefit of Mr. Winter's widow and children; and though it will extend to more than 750 pages, octavo, yet owing to the great number of the subscribers, the price will be only 15s. demy, 11. 1s. royal. The impression consists of 1000 copies, about 800 of which are already subscribed for, including the whole of the royal copies.

Art. XVI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D.D. late Vice-provost of the College of Fort William, in Bengal. By the Rev. Hugh

Pearson, M.A. of St. John's College, Oxford. With a Portrait of Dr. Buchanan, and "Sketches of four of the Syrian Churches in Travancore." 2 vols. 8vo. 11. 1s.

EDUCATION.

Public Education; consisting of three Tracts, reprinted from the *Edinburgh Review*, the *Classical Journal*, and the *Pamphleteer*; together with the *Defence of Public Schools*. By the late Dean of Westminster.

A System of Geography, for the use of schools and private students, on a new and easy plan; in which the European boundaries are stated, as settled by the treaty of Paris and congress of Vienna; with an account of the solar system, and a variety of problems to be solved by the terrestrial and celestial globes. By Thomas Ewing, teacher of English, Geography, and History, in Edinburgh, and author of *Principles of Elocution*, the *English Learner*, &c. 12mo. 4s. 6d. bound; or with nine maps, drawn for the work, 6s. 6d.

A new General Atlas, containing distinct maps of all the principal states and kingdoms throughout the world, in which the European boundaries, as settled by the treaty of Paris and congress of Vienna, are accurately delineated. By Thomas Ewing, Edinburgh. Royal 4to. 18s. half-bound—full coloured 21s.

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An abridged History of England; designed principally for the use of catholic seminaries. By William Frederic Mylius, of Bornheim House Academy, Carshalton. 12mo. 5s. 6d. bound.

The Grammatical Remembrancer; a short but comprehensive English Grammar for the use of young students in general: To which are added, Geographical Pronunciation; or, an attempt to give the pronunciation of difficult names of places, domestic and foreign; and *Lingua Technica*; or, terms peculiar to the arts and sciences, &c. By the author of *Orthoepy Simplified*, (a new Explanatory Pronouncing English Dictionary, price 6s. 6d.) Printed uniformly with the author's dictionary, and as a sequel and companion to it. 2s. 6d. half-bound.

HISTORY.

The History of the University of Edinburgh, chiefly compiled from original paper and records. By Alexander Bower. 2 vols. 8vo. 24s.

Researches concerning the Laws, Theology, Learning, Commerce, &c. of ancient and modern India. By Q. Craufurd, Esq. 2 vols. 8vo. 18s. boards.

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Observations on the Harveian Doctrine of the Circulation of the Blood, in reply to those lately adduced by George Kerr, Esq. By A. Ewing, M.D. Member of the Royal Physical Society, Edinburgh. 12mo. 6s. boards.

A Physiological System of Nosology; with a corrected and simplified nomenclature. Designed as a practical guide to students; a text-book for lecturers; and an appendix to systems of nature. Illustrated by a preliminary dissertation, and running comment. By John Mason Good, F.R.S. Mem. Am. Phil. Soc. and F.L.S. of Philadelphia. 8vo. 16s.

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The Philological and Biographical Works of Charles Butler, Esq. of Lincoln's Inn. Comprising *Horæ Biblicæ—History of the Germanic Empire—Horæ Juridicæ Subsecivæ—Lives of Eminent Persons—History of the Confessions of Faith, and of the Church of France*, and various Essays. 5 vols. 8vo. 3l. 10s. boards.

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